

# AMERICA

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### Chronicle

**The War.**—In France fighting on the Belgian and British fronts has been confined to intense artillery duels and numerous raids and counter-raids, without tangible results on either side. On the French front the offensive has been mainly with the Germans who made their fortieth ineffectual attempt to regain the Craonne Plateau. Beginning with a violent and sustained artillery bombardment from Cerny to Berry-aubac the attack gradually concentrated between Hurtebise and the Casemates Plateau, and between the Casemates Plateau to the Californie Plateau. The Germans were able to take some trenches on the ridge, but later were not only driven out of them by French counter-attacks but lost some additional ground. Other sectors also in the French line were subjected to severe German attacks but in no case was any substantial gain made and maintained. Fighting on other fronts, the Galician front excepted, has been sporadic and unimportant.

The collapse of the Russian armies in Eastern Galicia has become very serious, due for the most part to the disaffection of the troops, and has resulted in great loss of territory, guns and men. The Austro-German offensive which began last week west of Tarnopol has developed rapidly and has spread from that place in a southwesternly direction for a distance of 150 miles to the Carpathians. North of the Dniester the Russians have retreated to the Gniesner, east of Tarnopol, and they have evacuated Koniuchy, Podajce, and Buczac; south of the Dniester they have abandoned Nisniov, Tlunacz, Ottynia, Nadworna, Delatyn, Kolomea and the Tartar Pass. In Vilna and Rumania the Russian armies have fought with great spirit, have made some progress, and indirectly have somewhat retarded the retreat in Galicia, but in the latter place there appears to be almost complete disorganization.

On July 25, the House voted to send the Administration food bill to conference with instructions to the conferees to disagree on the amendments added by the Senate. The vote was by division and stood 169 to 101. An effort was made to secure a separate vote on amendment 23, which provides for the creation of a Con-

*Bulletin, July 23, p.m.*  
*July 30, a.m.*

#### *The Galician Campaign*

#### *The Administration Food Bill*

gressional committee on war expenditures. The opposition of Mr. Wilson to this amendment and to the one proposing that a board of three members should administer the food control have stirred up considerable controversy, which was precipitated by the letter of the President addressed to Representative Lever, which is, in part, as follows:

Section 23 is not only entirely foreign to the subject matter of the food administration bill in which it is incorporated but would, if enacted into law, render my task of conducting the war practically impossible. I cannot believe that those who proposed this section scrutinized it with care or analyzed the effects which its operation would necessarily have. The constant supervision of executive action which it contemplates would amount to nothing less than an assumption on the part of the legislative body of the executive work of the Administration.

The President said that he did not question what might be the motives or the purpose of the committee, but that cooperation such as that contemplated was "not practicable in the circumstances." He expressed the hope that both houses would see that his objections rested on indisputable grounds and that he "could only interpret the final adoption of Section 23 as arising from a lack of confidence in myself." Those who support the amendment declare that it would in no way hamper the action of the President and would merely provide a means of salutary publicity.

On July 28 the Senate and House conferees came to an agreement on a prohibition provision. This provides that thirty days after the bill becomes law no person shall use any fruits, foods, food-materials, or feeds in the production of any distilled spirits for beverage purpose, with the separate stipulation that the prohibition shall not apply to the fortification of sweet wines. Importation of distilled spirits is prohibited in a new section. The House conferees withdrew their opposition to the liquor commandeering amendment, which is adopted substantially as written by the Senate except to include whisky in stock as well as in bond. It is generally understood that the President does not intend to resort to the commandeering authority. As approved by the conferees the prohibition section declares that no more whiskey or other spirituous drinks can be manufactured during the war, which means



that the annual production of 253,283,273 gallons of distilled spirits can no longer be looked for. But until exhausted there will in all likelihood be available for consumption the 230,000,000 gallons of spirits which have been in bond. The President has received the discretionary power to bar beer and light wines.

The conference of the Allies, which has been holding sessions at Paris, adjourned on July 27, after issuing the following statement:

*The Conference of the Allies* The allied Powers, more closely united than ever for the defence of the people's rights, particularly in the Balkan peninsula, are resolved not to lay down arms until they have attained the end which in their eyes dominates all others, to render impossible a return of the criminal aggression such as that wherefor the Central Empires bear the responsibility.

France, Great Britain and Italy, simultaneously and as soon as possible, will end the occupations they have been obliged to make in ancient Greece, Thessaly and Epirus. Military occupation of the triangle formed by the Santi Quaranta road and the Epirus frontier will be maintained provisionally as a measure of security, Italy and Greece to agree as regards reestablishment of the civil administration under a commissioner appointed by Greece. France, Great Britain and Italy will preserve during the war a naval and military base on the island of Corfu, the island remaining under the sovereignty of Greece.

The statement is taken to be a virtual recognition of Greece as a loyal member of the coalition against Germany, and it is believed that Gen. Serrail will now be free to undertake a more active prosecution of the campaign in Greek Macedonia. Greece is expected to take an active part in the campaign, with its navy and merchant marine in close cooperation with the Entente.

In Athens the Chamber of Deputies convened on July 25, and at its meeting acclaimed Premier Venizelos by a large majority. The Parliament is extremely democratic and was marked by the fact that King Alexander took no part in its opening session. There was no speech from the throne. This departure from traditional custom was made the more significant by the statement of the Premier:

"The reassembling of Parliament, which was dismissed by the arbitrary action of Constantine, is the formal resumption of democratic government and the rule of the people, in line with the ideals and principles of which the United States gives a conspicuous example. No longer have we a royal autocrat ruling by the divine right of kings and not responsible to the people, but rather a constitutional monarchy in which authority is exercised within strict limits."

The Premier declared that Greece was now aligned with the Entente allies, that relations with Germany had been broken, and that a state of war existed between that country and Greece; no formal declaration of hostilities had been necessary because that step had been taken by the Provisional Government.

President Wilson took effective measures to put an end to the dispute between General Goethals and Mr.

Denman, which has retarded the shipbuilding program, when he accepted the former's resignation and invited the latter's. Rear Admiral Washington L. Capps, chief constructor of the navy, has been appointed to replace Gen. Goethals in the post of manager of the Shipping Board's Emergency Fleet Corporation in charge of construction; and Mr. Edward N. Hurley, formerly chairman of the Federal Trade Commission, has been named as head of the board.

*Other Items* The task of the conferees on the War Revenue bill, which calls for \$1,670,000,000, has been considerably complicated by the announcement made by the Secretary of the Treasury that a new war budget providing for additional revenue to the extent of \$5,000,000,000 was in contemplation, and that another loan of \$2,000,000,000 would soon be needed by the Allies. But on July 28 the Senate Committee on Finance set a limit on the amount of war revenue taxation it is willing to impose upon the industries and upon the people of the United States, in response to Secretary McAdoo's demand for an increase. The decision, however, only applies to the immediate present. The committee is willing to increase the pending war revenue bill to a gross levy of \$1,943,000,000 but not beyond that point. Higher income taxes and corporation taxes are planned.

On July 25 the Aviation bill became law when the President affixed his signature to the appropriation of \$640,000,000 for the creation of an air-fleet. Mr. Howard Coffin, chairman of the aircraft production board of the Council of National Defense announced that preliminary organization had already been completed, and that if progress were made with equal rapidity in the future "there need be no fear as to America's position in the aircraft field by next summer."

*Ireland.*—On July 24 Mr. Andrew Bonar Law, Chancellor of the Exchequer, announced the Government's nominees as delegates to the Irish Convention. They included, among others, the Earl of

*The Convention* Dunraven, president of the Irish Reform Association; the Earl of Desart, the Earl of Granard, Baron MacDonnell, Sir William Goulding, chairman of the Great Southern and Western Railway of Ireland; Sir Horace Curzon Plunkett, Sir George W. E. Russell, former Under Secretary of the Home Department; Sir Crawford McCullough, former Lord Mayor of Belfast; Sir Bertram Windle, Patrick Dempsey, Martin Murphy, Edward Lysaght, Alexander McDowell, and Sir William Whitla, professor of *materia medica* and therapeutics in Queen's College, Belfast. The number of labor representatives was increased from five to seven.

On July 25 the Convention met at Regent House, Trinity College, Dublin, and after unanimously adopting committee recommendations naming Sir Horace Plunkett as chairman and Sir Francis Hopewood as secretary



adjourned until the following day. Ninety-two delegates were present. The opening address of the Convention was delivered by the temporary chairman, the Chief Secretary for Ireland, Mr. Duke. No press representatives were present, and the exact nature of the business discussed at the meeting is not known. Sir Horace Plunkett, however, is credited with the suggestion that the drafting of the convention should proceed as for all Ireland, thus leaving Ulster to see what she is faced with before she objects.

The delegates present, in addition to John Redmond, Joseph Devlin and the Government nominees mentioned above, included the following: The Duke of Abercorn, the Marquis of Londonderry, the Earl of Mayo, Viscount Middleton, Lord Camors, the Archbishop of Armagh and Primate of All Ireland, the Most Rev. John B. Crozier; the Archbishop of Cashel, the Most Rev. J. M. Harty; the Archbishop of Dublin, the Most Rev. John H. Bernard; Sir Henry Arthur Blake, Colonel Robert H. Wallace, Grand Master of the Orangemen of Belfast, and Hugh T. Barry, John Joseph Clancy, Stephen L. Gwynn, Thomas Landon and John O'Dowd, members of the House of Commons.

The official report of the session of the Convention held on July 26 announced that a preliminary procedure committee was appointed to prepare proposals, and it was agreed that the Convention adjourn until August 8, to enable the chairman, Sir Horace Plunkett, in conjunction with the secretaries, to issue to the members in circular form the material necessity for the Convention to proceed with its duties. At this meeting the committee asked that Sir Francis Hopewood, the Convention's secretary, submit to the members of the committee information in regard to the procedure adopted by the Convention that drew up a constitution for the Union of South Africa.

**Rome.**—Now that the codification of the canon law has been completed, the Holy Father has undertaken another momentous reform, that of the catechism or the

*The New Catechism*

compilation of a single text to be used throughout the Catholic world. In the reform of the catechism, the following procedure will be kept: (1) Circulars are to be dispatched to the Bishops of the world intimating to them the intention of the Holy See, and asking them to forward to Rome three copies of the catechism actually used in their respective dioceses. In many cases these circulars have already been sent out. (2) Having received copies of the various catechisms, the Holy Father will appoint a commission to examine into them. This commission of Cardinals and priests will follow the course adopted in the Pontificate of Pius X, when his Holiness had a single catechism compiled for the diocese of Italy. The desire of Benedict XV is that the text promulgated for Italy shall serve as a norm for the commission which must collect all the decisions given by the

congregations with regard to the Italian catechism. (3) The new catechism compiled, it will be translated into Latin, and the proof sheets will be sent to every Bishop in the world for whatever suggestions each may see fit to make, exactly as in the case of the various sections of the canon law. (4) When the Pope has approved and promulgated the work, its editors will be authorized to publish editions in the various languages.

**Russia.**—Prince Lvoff, who resigned the post of Premier on July 20 to M. Kerensky, is reported to have done so because he could not agree with the Provisional

*Why Lvoff Resigned*

Government's decision to realize at once the entire program of the Socialist party. He opposed the immediate proclamation of a republic, the execution of the Government's land proposals, and the control of the Cabinet's policy by the Congress of Workmen and Soldiers' Delegates. It appears that the late Cabinet crisis was caused by the Socialist Ministers presenting an ultimatum demanding the foregoing changes, besides the abolition of all class-distinctions, and a fundamental reorganization of the whole financial and economic system. Prince Lvoff's Coalition Government had become quite unworkable. It was always at the mercy of the Council of Delegates, and its inner construction was one that gave complete power to the Socialist minority. There was a kind of War-Cabinet, a Committee for Military and Foreign Affairs composed officially of Lvoff, Kerensky and Terestchenko. But the Premier was virtually the Socialist Tseretelli, who led the Council of Delegates. So it was not really a Coalition Government at all, but a Tseretelli-Council-of-Delegates Government with the non-Socialist Ministers as mere technical advisers.

On July 23 the Executive Councils of the All-Russia Workmen's and Soldier's and Peasant's organizations issued a proclamation to the army, calling on the soldiers

*Proclamations and Disclosures*

to fight the Germans manfully and warning them that "With the Government lies the salvation of the revolution. We have acknowledged its unlimited authority and its unlimited power. Its commands must be law. All those who disobey the commands of the Provisional Government in battle will be regarded as traitors. Toward traitors and cowards no mercy will be shown."

That the foregoing warning was necessary is shown by the disclosures in a telegram sent to Premier Kerensky by the Commissioner of the Provisional Government who was with the Second Army on the Southwestern front. He wrote:

We unanimously recognize that the situation demands extreme measures and efforts, for everything must be risked to save the revolution from catastrophe. The Commander in Chief on the western front and the commander of the Second Army today have given orders to fire on deserters and runaways.

Let the country know the truth. Let it act without mercy. Let it find enough courage to strike those who by their cowardice are destroying Russia and the revolution.



Most military units are in a state of complete disorganization. Their spirit for the offensive has utterly disappeared. They no longer listen to orders of their leaders, and they neglect all exhortations of comrades, even replying by threats and shots. Some elements voluntarily evacuate positions without even waiting for the approach of the enemy.

Cases are on record in which an order given to proceed with all haste to such and such a spot to assist comrades in distress has been discussed for several hours at meeting, and reinforcements consequently have been delayed several hours.

These troops abandon their positions at the first shots of the enemy. For a distance of several hundred versts long files of deserters, armed and unarmed, men in good health and robust, who have lost all shame and feel they can act altogether with impunity, are proceeding to the rear. Frequently entire units desert in this manner.

The Provisional Government also issued a proclamation explaining the seriousness of the situation, urging all true Russians to defend their country against the invader and to protect the Administration from counter-revolutionary measures, and indicating important reforms that must be effected.

At a joint sitting on July 23, of the Council of Workmen's and Soldier's Delegates, and the Council of Delegates of the Peasants of All Russia, unlimited powers at home and abroad were voted Premier Kerensky. After an all-night session the following resolution was passed by a vote of 252 to 57:

Recognizing that the country is menaced by a military débâcle on the front and by anarchy at home it is resolved:

First, That the country and the revolution are endangered; Second, That the Provisional Government is proclaimed Government of National Safety; Third, That unlimited powers are accorded the Government for reestablishing the organization and discipline of the army for a fight to the finish against the enemies of public order and for the realization of the whole program embodied in the governmental program just announced.

In an interview Premier Kerensky gave the Associated Press, he said:

Relying upon the confidence of the masses and the army, the Government will save Russia and Russian unity by blood and iron, if argument and reason, honor and conscience, are not sufficient. No one will dare take advantage of the present situation in order to attempt to restore the old régime. I find ridiculous the talk about a coming counter-revolution under my leadership. The new Government must immediately stop the retreat and the economic dissolution, and restore the country's finances. We expect Russia to forget her personal interests and to have in mind only the highest interests of the country.

On July 24 the Premier was reported to have completed the new Provisional Government's Constitution, and to have formed another Coalition Cabinet, composed

*The New Cabinet* of ten members, half of them belonging to the Socialist group and half to the non-Socialist parties. The

other State offices will be directed by unpolitical department heads who are not members of the Cabinet. The Socialists in the new Cabinet are: Alexander Kerensky, Minister President, and Minister of War and Marine;

M. Tseretelli, Minister of Post and Telegraphs; M. Skobeleff, Minister of Labor; M. Tchernoff, Minister of Agriculture, and M. Pieschelonoff, Minister of Supplies. The non-Socialists are: N. V. Nekrasoff, Vice-Minister President without portfolio; M. Terestchenko, Minister of Foreign Affairs; I. N. Efremoff, Minister of Justice (M. Efremoff is a member of the Duma's temporary committee); Nicholas Lvoff, Procurator of the Holy Synod, and M. Godneff, Controller of State. The directors of departments are: M. Prokopovitch, Progressive member of the Duma, Department of Trade and Agriculture, and A. A. Barishnikoff, a member of the Duma and a Moscow manufacturer, Department of Social Tutelage.

The Commander-in-Chief and the commanders of the various armies having decided on July 26 that the only way to save military discipline from ruin was to re-

*The Extraordinary National Council* store capital punishment for treason and cowardice, the Provisional Government established on all the fronts

courts-martial composed of three officers and three soldiers to pass judgment on each case. Orders have also been issued to discover the German agents who are said to be responsible for the recent riots. The Premier has prohibited the publication of all papers which foster the spirit of disobedience to the Provisional Government. News came on July 28 that the situation in Russia is so grave that Premier Kerensky, without waiting for the Constituent Assembly to meet, ordered an Extraordinary National Council to convene at Moscow on July 31. The participants were announced as members of the Duma, men of prominence from the chief centers of the Empire and representatives from the Zemstvos, municipalities, labor unions and universities. The Premier promised two sessions for the discussion of an exhaustive report on the condition of the country, and a consideration of ways and means to save the country from ruin. Premier Kerensky declared that conspiracies to restore monarchical government would be "suppressed in the most determined and merciless way," and turbulent Kronstadt was ordered to hand over the chief radical Socialist agitators, or the island would be blockaded. Despite all these precautionary measures the disorder is apparently great, the Constitutional Democrats have one grievance, the Socialist Ministers another and the representatives of trade and industry still another, and no group appears willing to yield a point: The first named are resolutely opposed to the policies of the Foreign Minister and the Minister of Agriculture, the second demand that the non-Socialist Ministers be subject to party dictation, otherwise the Socialists will refuse to take instructions from the Councils of Deputies, the third declare that they will collaborate with the Government only if all power is confided to the Provisional Government. Meantime while the leaders are squabbling, the peasants continue disobedient and lawless, subject, Kerensky claims, to German intrigue.



## The Canadian Crisis

GEORGE E. ROE

**W**HILE the opposition to conscription in the Province of Quebec is in no sense conditioned on Catholicism, the fact that people who are French and Catholic almost unanimously oppose the draft is very likely to have a bearing upon the progress of events incidental to the application of the new policy, if it ever comes to be applied. There are signs that organized labor in Canada is opposed to conscription, and indeed soldiers in uniform invaded the Toronto Labor Temple to suppress forcibly expressions of that opposition. It appears doubtful whether in the agricultural community, in the English-speaking Provinces, a majority would favor the draft, but however harsh the recrimination in such places, the controversy amongst neighbors would not much exceed in violence the average political debate. It is known that many industrial leaders are disquieted by the prospect of any further reduction in the number of available workmen, but this attitude, though it might be frowned upon publicly, would be secretly approved. It is different when disagreement proceeds from people who speak a different language and who are always being told that it is their duty to abandon that language; who practise a religion whose condemnation furnishes to a widespread and very aggressive organization its chief motive for existence. A lodge of the Orange Order has already demanded that Quebec Day be dropped from the program at Toronto Exhibition, although Labor Day and Farmers' Day will be continued without protest.

In an election, if there is one, an effort will be made to consolidate the other Provinces against French and Catholic Quebec, and if the law is enacted by this Parliament and its application proceeded with before an election or a referendum, it must be expected that racial antipathy and religious prejudice will influence the manner of the application to the French and Catholic people of Quebec. Moreover, a profound psychological effect follows from the fact that French Canada bears the stigma of the military defeat of 1759. Remembrance of conquest is all the world over an inspiration to contempt, and in this case, as in others that might be mentioned, there will be the feeling that harsh measures may be instituted almost with impunity because of an expected unwillingness or incapacity to resist. These expectations usually fail of realization, but the temptation to put them to the proof is always very strong. Thus it happens that awkward and possibly tragic incidents are more likely to occur where the opponents of conscription are French and Catholic than where the opposition comes from organized labor, from passively resisting agriculture, or from industry in distress. There were threats the other day of using ball cartridges to suppress demonstrations in Montreal, and that or a

similarly destructive order may yet be given, when it would not be given against English-speaking Protestant labor in Toronto or against farmers on the Western prairie.

Americans, if they find Canada in the morning headlines, would do well to remember that the Canadian case is not on all fours with their own. American participation in the war has been dictated by resentment arising from a train of specific incidents injuriously affecting American honor or interest. Canadian participation was an act of assent to a decision taken by Great Britain on her sole responsibility.

There have been two main currents of political thought running in Canada for the past twenty years. One flows towards implicit acceptance of whatever Great Britain decides to be good, the other towards retention of the control of events by which Canada's future may be kept as far as possible in her own hands. That there is room for many cross-currents and back waters is easy to see. Sir Sam Hughes began by raising troops to rush forward to the trenches and ended by demonstrating to his own satisfaction, if not to others', the incompetence of the British war-chiefs. Cabinet ministers are credited with rejecting proposals made to them in London as inconsistent with the sense of self-government, and immediately afterwards advocating measures in Canada on the all-sufficient plea that they have been asked for in London.

At the other extreme, prominent Quebec Nationalists agreed at the outbreak of the war that the attacks upon Belgium and France gave ample warrant for voluntary enlistment by Canadians, leaving their position not easily distinguishable from that of the British-born who flew to arms when England prepared for the grapple with Germany. For twenty years, in peace and war, the Imperialist aspiration has been making progress, sometimes by direct advances, sometimes by adroit diversions, sometimes by temporizing concessions, and during twenty years the Nationalist resistance has been offered in exactly the same ways, now by direct attack, now by adroit diversion, now by temporizing concessions. What the war was to do was to bring to the front those whose first and last thought was for England, and what it is now to do is to subject to long avoided test those whose first and last thought is for Canada.

It was the newest Canadians, the British-born, who led in the race for the trenches. They had been in Canada but a few years or a few months and had never ceased to be of England. It is the oldest Canadians, whose generations for nearly three centuries have been Canadian and who long ago ceased to be of France, who shoulder the resistance to conscription for a war in Europe in which Canada's part is confessedly that of a



satellite of Great Britain. Eighty per cent of the first troops to leave Canada were British-born. It may be that eighty per cent of the first opposition to conscription will be from Quebec. The primal motive, the love of one's own home and the home of many of his forefathers, operates in both cases. If people inspired by similar motives are to find themselves in conflict, from the experience of the world a dangerous situation impends.

What the Quebec Nationalist will have to contend against, if the world's attention should be attracted to him by untoward events, is the indifference felt for all lesser contentions by those who are interested in the war. He pleads that the strength of Canada has been sapped, that the country faces financial, physical and political exhaustion, that her independence has been compromised and the future of her institutions put in jeopardy. The world which turns a deaf ear to the complaints of Holland, Sweden, Denmark and Greece, and which seems to have forgotten Montenegro, cannot be counted upon with certainty for even a patient hearing. But then no people, certainly no small people, ever enters with determination upon a difficult course out of regard for what other people will think. The motive has to be

more compelling than that. In this case the motive is very simple. But a handful of peasants, 60,000 in all, was left by the officers of the French King, in 1763, along the shores of the Canadian rivers. In attaining their present strength of nearly 2,000,000 they have achieved a national consciousness in circumstances of national isolation. What strength they have gained, thus left to themselves, they mean, if they can, to preserve. They have been three centuries out of Europe and feel no impulsion to dictate its boundaries. They foresee a long future in the home-land where their stock has taken root, and they would prevent, if they can, its being compromised by the decimation of the race.

The bearing of all this upon the general Canadian problem is obvious enough. If conscription is applied Canada will face the fundamental issue which Canadian statesmen for fifty years have hoped need never be faced. They have believed, or made believe, that with one foot in Europe and one foot in America they could march forward without embarrassment, and they have always anxiously avoided anything that would cause a failure of accommodation between the two feet. Perfect accommodation seems now likely to be impaired, and if so there may be some awkward stumbling for a time.

## Prejudice and Mexico's Ruin

EBER COLE BYAM

**P**ERSISTENCE of prejudice, how much injustice, how much sorrow, how much bloodshed and destruction come of it, no man can tell. Because of it, orphans are deprived of their foster-parents; the sick are abandoned to their diseases, and the poor to their poverty. Because of it, a blast of anarchy destroys the accumulated labors of generations and leaves a stricken people defenseless beneath a descending pall of pestilence and famine.

Sad indeed it is to contemplate the persistence of prejudice among those we cannot help, though we know they are insulting their own intelligences fully as much as those they thoughtlessly calumniate. Historic lies, oft repeated, at last come to be taken for granted, even by those most injured by them. The victims of calumny not only supinely submit to insults themselves, but allow vilification of the helpless dead to pass unchallenged. A state of mind is thus created which accepts only that which agrees with its preconceived opinions and rejects everything to the contrary.

To those whom curiosity has excited to attempts to verify the long-accepted judgments of the past there comes a rude awakening, in which pained surprise is quickly followed by hot indignation and a burning desire to refute the false and proclaim the true. History serves not only as a record of the past, but in a measure as a guide to the future. By a careful consideration of the

policies of preceding generations of statesmen, and their consequent failures and successes, we discover a guide to the future, and are thereby enabled to avoid like mistakes, or to achieve like successes, to the profit of future generations, if not of our own.

It, therefore, becomes the duty of the conscientious historian, not only faithfully to record a truthful narrative, but also, when he attempts to demonstrate the sequence of events, to lay prejudice aside, and judge fairly and impartially. Unfortunately, this is not always done, and the consequence has been, not only grievous injustice in the past, but the infliction of irreparable damage in the present.

The judgments of men are determined largely by preconceived opinions based upon the sum of their experiences, or in the absence of that, upon the recorded experiences of others. In this manner men acquire certain prejudices which become controlling factors in every equation they may be called upon to solve. Herein serves the historian, and upon his integrity and intelligent interpretation of events there frequently depend the formation of public opinion, and indirectly the conferring of happiness and prosperity, or the infliction of misery and poverty, upon millions of innocent men, women and children.

The average reader, among the 200,000,000 English-speaking inhabitants of the world, must depend for his



information upon those historical works written in the language he understands. Therefore, when the average English-speaking person seeks information about Mexico, recourse must be had to those writers who have had the time and the intelligent interest to comb the multitudinous letters, reports and histories of a vast army of Spanish writers whose labors have been the recitation and interpretation of that country's 400 years of eventful history.

Unfortunately, the writers in English have brought to their task the accumulated prejudices and preconceived opinions of centuries of inherited dislike for the Spaniard and his religion, and, as a consequence, have served to mold the present-day opinion of the average American and Englishman into a form as false as it is distorted. Accepting their interpretation of events as trustworthy, modern writers have followed the guide thus given them, and the melancholy consequence has been the ruin of a flourishing nation of 15,000,000 people, the destruction of the accumulated labors of generations, the death of hundreds of thousands by pestilence and famine, the exile and impoverishment of other hundreds of thousands, and the subjection of the despairing remnant to the most revolting tyranny.

As an example of how history is distorted and falsified, three instances will be chosen at random, a well-known historian, a translator of note, and the author of a comprehensive guide-book on Mexico. The first is H. H. Bancroft, whose exhaustive "History of the Pacific States of North America" has been considered not only an authority, but the last word upon the subject. In discussing the Spanish writers, this author says:

The writings of the authors in question were moreover submitted to a rigorous system of censorship by Spanish councils and tribunals under control of the priesthood, without the approval of whose officials no work could be published. The spirit that animated these censors was the same as that alluded to above, and their zeal was chiefly directed to the discovery and expurgation of any lurking anti-Catholic sentiment. Many valuable works were doubtless suppressed, but such of them as were preserved in manuscript, or those whose contents have since been made known, have not proved that the censors directed their efforts against anything but heterodoxy and unfavorable criticism of Spanish dealings with the natives.

Mr. Bancroft here gives us to understand that any writings containing unfavorable criticism of Spanish dealings with the natives were expurgated by the "rigorous system of censorship"; and he does not fail, most unwarrantedly and dishonestly, to create the impression that many valuable works were destroyed by the censors. Throughout the numerous volumes of his work Bancroft reads a multitude of indictments against the Spaniards for their alleged mistreatment of the Indians. Where did he get his information? Strangely enough, from the very priests he would have us believe exercised a hawk-like vigilance in the discovery and expurgation of any "unfavorable criticism of Spanish dealings with the natives." Author after author, report after report,

document after document, are cited by him as containing the very evidence he declares with entire positiveness to have been rigorously expunged.

The humane Las Casas wrote volumes to prove his countrymen the most inhuman butchers ever known, and, in his perfervid imagination and misguided zeal, created millions of peaceful Indians, that he might increase the horror in his grim pictures of their wanton slaughter. Nor is Las Casas the only one. Practically all the contemporaneous writers of the Conquest-period handle the subject with a freedom evidencing an amazing indifference on the part of Mr. Bancroft's board of censorship. The historians of the seventeenth and eighteenth centuries, mostly famous clergymen, follow the lead of the earlier authorities.

These evidences not only prove the falsity of Mr. Bancroft's statement, but also indicate to us the zeal of the missionaries and others for the welfare of the natives, and later narratives and complaints recite both success and failure in the gradual but steady progress toward the spiritual and material betterment of the native races.

The second instance is that of Mr. Charles Cullen, who translated the "History of Mexico" written by the Jesuit Clavijero. Driven from Mexico in 1767, Father Clavijero finished his history in Italy, where it was published in Italian in 1780. Cullen immediately translated it into English, and, in doing so, took occasion to interpolate a whole paragraph inverting the meaning intended by the author. This interpolation occurs at the end of the last paragraph of Book X. Clavijero says: "God punishing in the miserable posterity of those nations, the injustice, the cruelty and the superstition of their ancestors: grim example of the Divine justice and of the instability of the kingdoms of the earth."

The foregoing did not suit Mr. Cullen, so he left it out and interpolated the following:

Thus, it has been said, in conducting the Spaniards, a polished nation of Europe, to overturn the rude monarchy of the Mexicans, in America, did Providence punish the latter for the injustice, cruelty and superstition of their ancestors. But there, the victors, in one year of merciless massacre, sacrificed more human victims to avarice and ambition, than the Indians during the existence of their empire devoted in chaste worship to their native gods; there the legislative art of Europe corrected the bloody policy of American tribes, and introduced the ministry of justice, by despoiling Indian caziques of their territories and tributes, torturing them for gold, and enslaving their posterity: and there the mild parental voice of the Christian religion was suborned to terrify confounded savages with the malice of a strange, and by them unprovoked, God, and her gentle arm in violence lifted up to raze their temples and hospitable habitations, to ruin every fond relic and revered monument of their ancestry and origin, and divorce them in anguish from the bosom of their country.

The "chaste worship" alluded to by Mr. Cullen was an exaggerated horror of human sacrifice and cannibalism. His "despoiling Indian caziques of their territories and tributes" was in reality a relieving of a suffer-



ing people from an intolerable burden. The destroyed "temples" reeked with the stench of putrid human bodies. Countless uninformed writers have gleefully quoted this passage in support of their prejudices, and countless others doubtless will continue to imitate them, unconscious of the fraud and falsehood.

The third instance is that of the "Compendious Guide-Book," whose author has spoiled an otherwise meritorious work by his thoughtless prejudice, which has led him to overlook no opportunity to damage the memory of every prominent Spaniard, both lay and clerical, where the least excuse can be found to do so. In the introductory remarks to his review of the viceregal period, this particular writer says:

Mexico was under the iron rule of Spain from 1521 to 1821, and during those three centuries it was ruled by five (Hernan Cortes first) Governors (1521-28); two *Audiencias* (1528-35), and sixty-two Viceroyes (1535-1821), the last of whom was Francisco Novella. Personal ambition and religious zeal stimulated Cortes to the Conquest, and covetousness and love of power were the salient characteristics of many of the peruked and bespangled rulers who followed him. These Viceroyes (*virreyes*) were for the most part Spanish nobles, prelates, or court politicians, who sought the position for selfish purposes, and with the idea of repairing their dilapidated fortunes in the New World.

Passing by the "iron rule," which has become the stereotyped prefix to any reference to Spain's dominion in the New World, we find "personal ambition and religious zeal" advanced as thoroughly reprehensible spurs to human endeavor. How much, I wonder, of the world's material progress would have been realized without "personal ambition," and to what degree would its moral development have advanced in the absence of "religious zeal"? Yet, whenever our would-be historians touch upon the subject of Spanish rule in the American colonies, they conjure up a very host of evils and then charge them all to "personal ambition and religious zeal."

Another favorite pair of invectives is "covetousness and love of power." How many, I wonder, of our own patriotic politicians of the present day would be found in public office if these qualifications were denied them? And then, too, we read the sneering reference to the "peruked and bespangled rulers," which plainly is written to show that all the undesirable characteristics of worthless governors were the inevitable accompaniments of "perukes" and "spangles." Those making such derogatory references forget that the famous men of their own land, if such there were, wore these same perukes and spangles, when such were in fashion.

And those terrible Spanish viceroys were self-evidently all bad because they were "for the most part Spanish nobles, prelates, or court politicians," all of which proved the fiendish purposes of the regal despotism grinding the colonies under the "iron rule." The King of Spain should have followed the example of a certain modern ruler who delegated his Secretary of

Agriculture to make a report on military affairs, the modern democratic idea being that any knowledge whatever of a subject is a sure disqualification to speak thereon.

It was, of course, quite to be taken for granted that these "Spanish nobles, prelates, or court politicians" were actuated by a "love of power" and "sought the position for selfish purposes and with the idea of repairing their dilapidated fortunes in the New World." Modern democracy furnishes, apparently, no such examples of "covetous" officials, and they would have us believe that when "deserving Democrats" accept office, they do so at a great sacrifice of time and money, and have no thought for "personal ambition," "love of power," to say nothing of "selfish purposes," nor of any desire to "repair their dilapidated fortunes."

The writer referred to proceeds to give a condensed synopsis of the rules of the sixty-two viceroys, and, in view of his prejudices and preconceived opinions, we may be assured that he has overlooked no opportunity to calumniate every viceroy where the least excuse to do so was available. On reading his narrative we discover that he could find cause for condemnation in but two of those viceroys; in fully fifty he could find no cause for complaint, and in the case of ten others he is frankly laudatory. In other words, out of the extended viceregal period of 286 years, he shows us that for eighty-one years Mexico was ruled by men whom he is compelled to praise; for 199 years it was ruled by men in whom he, with all his prejudices, can find no fault; and that those whom he condemns ruled the land for but six years, or for but two per cent of the viceregal period.

Therefore, it is safe to say that no people on the face of the globe ever enjoyed for an equal period of time as good a government as was granted to the Mexicans during the colonial days of the Spanish rule.

## Spencer and St. Thomas

THOMAS F. WOODLOCK

A WRITER in the London *Times* recently called attention to the fact that the philosophy of Herbert Spencer has of late lost its influence. "We do not attack it," he says. "We ignore it. It has gone out of fashion. It does not answer, it does not even ask the questions we ask." The reason that the critic gives for this is expressed as follows:

It is not merely that we are tired of Spencer, that we look for something newer, but that in all his works there is one great assumption which we instinctively deny. . . . The assumption is that all man's deepest values are imposed upon him by external circumstances; and that, if those circumstances could be changed, his values would change with them. Man in his thoughts and emotions and conscience is entirely molded by his surroundings, which means his material surroundings; and that reality which he is so intensely aware of within himself is less real than the reality outside himself of which his senses make him aware. Spencer in fact affirms, or rather implies as if it needed no affirmation, that this external reality is



the only reality, and that our values are a mere comment upon it, a theorizing about it which has become habitual and instinctive. For him the emotional part of those values, the passion which we have for truth, beauty and righteousness, is an illusion, even if a useful illusion. . . .

The assumption is constant and against it we rebel. For in less than a generation a change has come over our thought, a change so great that we have not succeeded in expressing it and are scarcely aware how great it is. But when people talk of the revival of religion they mean this change if they mean anything at all; we no longer believe that our values are imposed upon us by our external circumstances or that the emotional force in those values, the passion for truth, beauty and righteousness, is merely a useful illusion. Rather we seek for an explanation of the nature of the universe in those values. They are to us more real than external reality. We believe that we ourselves, that is, our thoughts, our motions, our conscience, are more real than our material surroundings and that we are not passive material molded by those surroundings but active beings with an activity which we call spiritual.

From this the writer goes on to point out the tremendous significance which lies in such a view of man and his "values." It is, he admits, an old view but one now rapidly gaining ground and reacting very powerfully upon the evolutionary theory itself.

All the implications of this belief have not been stated; it has logical consequences of which we are not yet fully aware; but it is certainly true that it makes for a revival of religion. For what is religion but an affirmation of absolute values? What is the belief in God but a belief in a Person of absolute value? And the belief in God, so far as it is a religious belief at all and not a mere desire for help or comfort, is produced by the sense of absolute values, the sense that they are not for mere abstractions but for a single and personal reality.

There is still a surviving prejudice against this belief in God as something unscientific and superstitious; and it remains to be proved that it is neither; that it is the logical and inevitable result of our belief in our own values and, more than that, the result of those values when they are obeyed by the whole will and the whole mind. That, we say, remains to be proved,

but the intellect of the world is now turning to the proof of it. It is no longer possessed by the superstition that the belief in God must be superstitious. We have entered upon a new period of creative religion, all the more creative because it is not yet consciously religious. And we reject the philosophy of Spencer because there is no hint or promise or hope of religion to be found in it.

St. Thomas in dealing with the proofs for the existence of God distinguishes five ways of argument, the fourth of which, as it appears in the excellent English translation of the Dominicans, is as follows:

The fourth way is taken from the gradation to be found in things. Among beings there are some more and some less good, true, noble, and the like. But "more" and "less" are predicated of different things, according as they resemble in their different ways something which is in the degree of "most" as a thing is said to be hotter according as it more nearly resembles that which is hottest; so that there is something which is truest, something best, something noblest, and, consequently, something which is uttermost being; for the truer things are, the more truly they exist. What is most complete in any genus is the cause of all in that genus; as fire, which is the most complete form of heat, is the cause whereby all things are made hot. Therefore there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

It is remarkable that the modern writer should not have noticed the extraordinarily close correspondence of his argument with that of St. Thomas. And it is equally remarkable that he should seem to suppose that "science" has anything to say on the subject, or that the modern intellect has anything to add to the *logical* argument of the thirteenth-century Doctor of the Church.

Nevertheless much can be forgiven a man who in these days and in the *London Times* can talk of the "superstition that the belief in God must be superstitious." It is a most felicitous characterization of a very plain and wide-spread phenomenon.

## The Cost of the War

A. HILLIARD ATTERIDGE

**N**OW that the war has reached the end of its third year, various computations are being made of its cost. Anything like an accurate estimate of the sum total is impossible, but certain definite figures are available as to some details of the expense, and with the help of these a minimum estimate can be made out. The total expenditure cannot be less than the figure thus arrived at, and it may be much more.

Reckonings in advance are always doubtful. Not three months ago, the British Government's estimate of the daily cost which it had to meet was between five and six million pounds sterling. But figures laid before Parliament in June show that this was a rather misleading compilation, for by the end of May it was stated that the daily expenditure had risen to between seven and eight million pounds. Britain has borne financially a heavier

burden than any other belligerent. In the war with Napoleon, at the beginning of the nineteenth century, she had to finance her Continental allies, and she has had to do the same thing again on a greater scale in the present war. But for English help, in the form of liberal advances of money, neither Russia, France nor Italy could have kept her armies in the field. Up to the end of last March, the amount advanced to the Allies by Britain was £900,000,000.

Moving in the House of Commons on July 24, a vote of credit for £650,000,000, that is, about \$3,250,000,000, Andrew Bonar Law, Chancellor of the Exchequer, announced that Great Britain's war expenditure had reached the total to date of £5,292,000,000. The House was startled to hear that England's advances to the Allies and the dominions had already reached £1,000,000,000.



The daily war expense while showing a decline over the figures given on May 9, when Mr. Bonar Law asked for the last war credit, still approaches £7,000,000 and exceeds the budget estimate by £1,000,000 daily. Comparing the seventy-seven days prior to July 24 with the first thirty-five days of the financial year the expenditure shows a reduction of £1,000,000 daily. The Chancellor estimated the net increased expenditure at £33,300,000, not including advances to the Allies, which represented an increase of £300,000 daily. It was obvious he added that the budget estimate must be exceeded, and it would not be surprising if, at the end of the financial year, the excesses were approximately the same as those of the last financial year. The total advances to the Dominions were £146,000,000. Part of the increased expenditure, the Chancellor explained, was due to the fact that Great Britain had made greater payments to India for war service. This meant that a larger force had been obtained from India than had been expected when the estimate was framed. There was also an increased expenditure for aeroplanes. Another increase in army expenditure was due to the fact that the casualties at the front had been lower than last year. Reginald McKenna, former Chancellor of the Exchequer, who followed Bonar Law, said that the figures given by the Chancellor did not constitute the daily outgo. These had to be added to the amount which must be paid on the interest on the debt, and the amount expended on other services not dealt with under the vote of credit. A total daily expenditure of £8,000,000 must be expected, he thought, before the end of the year. The country's revenue was something like £2,000,000 daily and its expenditures £8,000,000, which meant that £6,000,000 had to be raised by war loans. The last named sum, daily, over the whole year, represented for interest and for a moderate sinking fund a further income tax of three shillings, four pence in the pound which added to the present rate of five shillings was more than eight shillings. Trade after the war, he feared, would be crippled by an income tax of eight shillings. This means a tremendous burden on the budgets of the years of peace in the form of interest and sinking fund on this huge total. But this does not represent the entire expenditure of the British Empire on the war. At least £150,000,000, and very likely a much larger amount, has been expended by India and the Oversea Dominions.

As for the Allies of Britain, we have the official accounts for France up to the end of last year, showing an expenditure of £2,469,000,000. The Italian accounts are available up to June, 1916, only, but they show an expenditure of £312,000,000. There are no complete figures available for Russia; we may assume that her expenditure will be at least equal to that of France, and for France we may put down the outlay, adding a rough estimate for the seven months of 1917 to the expenditure up to the end of last year, as about £3,000,000,000. Making a similar addition for Italy, the amount up to

the end of July cannot be less than £600,000,000. For the smaller States, Belgium, Serbia and Rumania, we have no definite account. Adding together the outlay of Britain, Russia, France and Italy, and leaving the smaller countries out of account, there is a total outlay of over £11,000,000,000, more than half of which, perhaps two-thirds, represents debts to be dealt with in the future.

As to the expenditure of the Central Powers, the published figures are much lower than those of the Allies, and in some quarters there is a suspicion that they have been deliberately underestimated. As they stand, they indicate up to the end of the three years something over £5,000,000,000 for Germany, including money advanced to Turkey, and about £3,000,000,000 for Austria-Hungary. This makes a total European-war expenditure of nearly £20,000,000,000. To this will presently have to be added the war-expenditure of the United States. Japan may be left out of the account. She is the one belligerent power which will show a financial balance to the good on the war. Her operations have been confined to the expedition against Kiao-Chau and some naval operations not on a large scale. And on the other hand, the State arsenals have been supplying at good prices munitions to the Allies, chiefly to Russia, and instead of raising new loans, the Japanese Government has paid off many of her debts since the war began.

There are other costs of the war, of which it is impossible to make even the roughest estimate. One can only indicate their general character. Over wide tracts of country, especially in Belgium, Eastern and Northern France, East Prussia, Poland, Lithuania, Courland, Volhynia, Galicia, Serbia and Rumania, there has been wholesale destruction of property. Some of this property, if it had been converted into money before the war, would have brought sensational prices. Under this head one may name, for instance, the treasures destroyed in the library at Louvain. Then there has been destruction of buildings, from historic churches down to unfortunate villages and farmsteads. Wide tracts have been laid waste and whole fleets of merchant shipping sunk. Any estimate of the value destroyed would be only the wildest of guesses, but the total must be enormous.

Again, it would be difficult to make even the roughest estimate of the loss resulting from the interruption of normal industrial activity in the belligerent nations. A great part of their energies has been devoted for three years, not to the production of useful commodities, but to turning out thousands of millions worth of arms, equipments and munitions; the arms and equipment soon to be worn out, the munitions to be blown into the air soon after they are manufactured. It has been the most colossal instance of non-productive industry in the world's history.

Finally, there is another class of losses, the most terrible of all, and again the most difficult to estimate from the standpoint of economic value. We have precise figures of the loss of life and the war casualties generally



for only one country, but no official total has been published for many months, and as yet, no precise figures have been collected from the casualty lists for nearly a year. France has published no list of casualties since the war began; neither has Russia nor Italy nor the minor belligerent countries. German totals are published from time to time, but there are no Austrian or Turkish figures.

Attempts have been made, however, with the help of the British and German statements, to arrive at a general estimate. The figures for deaths in action and deaths from wounds received in action in all the belligerent armies and navies amount, according to the lowest estimate, to 6,500,000; according to the highest to 8,000,000. These figures, however, do not include deaths from sickness under the stress of war, and leave entirely out of account the deaths caused by the war among the civilian populations. It is not easy to grasp numbers made up of millions. One has to have recourse to imaginary ways of conveying an idea of what they amount to. Let us take the lowest figure of the deaths in action, 6,500,000. Now suppose this number of men drawn up in a marching column of fours, closely locked together, without any intervals. That column would be 865 miles long from front to rear, and marching day and night, if such were possible, it would take nearly a fortnight to pass a given point.

But this army of the dead is much less than the numbers of the wounded. It is true that many of these recover and after a while are again fit for service, and that the lists of wounded are swelled by the same men being wounded two or three times in succession. But there is a large proportion of men more or less crippled for life by the loss of sight, of one or more limbs, or by a general physical and nervous breakdown. Only after the war, when pension estimates are prepared, will the totals of these incapacitated men be available. Economically, the loss to the nations is made up of the millions, mostly young men, whose lives have been cut off and who are no longer economic factors in the life of their peoples, to which has to be added the similar loss arising from the numbers of incapacitated men. When we consider these losses and the other losses that can only be indicated, but not estimated, it seems clear that the cost of the war, represented by mere national expenditure, is the smaller item in the account.

## Florence Nightingale's Friends

GERALD C. TREACY, S.J.

A RUMOR gained credence a while ago that if any of our Sisters wished to enlist for Red Cross work they would have to lay aside their habits. Mr. Henry P. Davison, Chairman of the War Council of the Red Cross, put the rumor in its merited tomb when he stated: "I know of nothing that would justify a regulation to the effect that a Sister of the Catholic Church would be required to remove her habit and wear civilian clothes if participating in Red Cross work. I am familiar with

the records of the Catholic Sisterhoods in other wars. I have seen their work in this terrible conflict, especially in France, and my attitude is one of unqualified admiration. The American Red Cross will welcome and prize their service in the work it has undertaken."

There is nothing surprising in this statement for those who identify war-relief work with Florence Nightingale. And who that knows the sad story of the Crimean hospitals at Scutari could fail to credit that remarkable woman with a large share in the development of scientific nursing as we know it today in war? When she first came to the hospitals after Inkermann was fought, the doctors looked on her as an intruder. She was a volunteer so what could she know about the regular routine of an army hospital? This was the typical attitude of the day when only part of a nation went to war. England felt the same way in 1914, when the cry, "Leave it to Kitchener," settled the question of English incompetency to the satisfaction of official incompetents, but to the satisfaction of no one else.

The striking fact about Florence Nightingale was that she did not withdraw and criticize, but forced an acknowledgment of her ability by staying at the front and bringing order out of confusion in relief work for the wounded. She could do this only because she was trained for the work and the band of nurses that formed her first group were likewise trained workers. In view of Mr. Davison's tribute to our Sisters the complexion of that group is worth knowing.

In an appreciation of Florence Nightingale, written some time ago, A. Hilliard Atteridge stated that comparatively few of those who honor the name of Florence Nightingale are aware of the fact that "It was to the convents she turned for her recruits" when she was organizing her band of nurses for the war hospitals of the East. "Those who were not Catholic Sisters," the same writer holds, "were members of the newly established Anglican Sisterhood." This much is certain, that when word came to England from the seat of war, that the hospitals in the Crimea were in a wretched state, Florence Nightingale wrote to the War Office that there was loss of life in the military hospitals that could be prevented and she was prepared to prove it. She was taken at her word and ordered to the East at once. With her went a band of Sisters of Mercy. Their going came about in this way: Bishop Grant, of Southwark, was the son of a warrior, and the sufferings of the sick and wounded soldiers of the Crimean War touched him to the quick. The convent of the Sisters of Mercy, at Bermondsey, was the oldest in his diocese and the only one that carried on its list of ministries the care of the sick. On October 16, 1854, he wrote to the Sisters: "In times of real difficulty the children of Mary must be ready to imitate her in her journey with haste into the mountains. Five of your number must start for Turkey tomorrow to nurse the sick soldiers." While the sudden orders were being carried out, Bishop Morris of St. George's, who came to the convent to offer help to the departing Sisters, asked: "Who is to take care of you from here to Turkey?" "Our Angel Guardians," was the answer. They did, too, in a journey that was fraught with peril. On October 22 the Sisters met Florence Nightingale in Paris, and in a week's time they sailed from Marseilles for Constantinople, where their ship came to anchor on November 4. They found quarters in the Turkish barracks, a big building for those days, sheltering during the winter of 1854-55 between 1,900 and 2,500 wounded at a time, the hospital cots, with the spaces between, extending over four miles of territory. At each angle of the building was a tower in which were a few rooms and a hall. Florence Nightingale and her party took one tower, allotting to the Sisters a large room. The room was unfurnished, with the exception of a large chair without a back that served also as a table. Not a whole pane of glass was in any window, and there was no heat of any kind. Mother M. Clare, the head of the band, with two Sisters remained at



the Barracks Hospital and Sisters M. Gonzaga and Anastasia were detailed for work at the General Hospital about a mile away. The routine work of the hospital as we find it outlined in the "Annals of the Sisters of Mercy," was under the direction of Mother M. Clare Moore, who had sole charge of supplying all requisitions made by doctors and nurses. Under her was a contingent of Greeks, Italians, Turks and French civilians, besides a detail of orderlies. A woman of rare executive ability, Mother Clare directed the energies of this motley throng in a manner that made the army officers wonder and called from Florence Nightingale the tribute: "I could not have managed at all without Mother Clare."

The days at Scutari were busy ones for the Sisters. After the fatigues of the day's nursing it was not unusual for the Sisters to be up till midnight trying to rid themselves of the filth and vermin that clung to them from their contact with the poor sufferers. Their scant rest was disturbed by the big rats that infested their sleeping quarters. Two of the band caught hospital fever and hung between life and death for weeks. On recovering they had but one request: not to be sent home. It was readily granted. From the letters written by these brave women at the time it is not hard to find where their consolation came from. "The Blessed Sacrament is reserved," wrote Mother Clare, "and we have a little lamp before it. What a blessing to be able to go there sometimes!" On the eve of the Assumption, 1855, the soldiers decorated the chapel, and then joined with the Sisters in chanting the *Litaný* of Loretto, and in saying the rosary.

In November cholera broke out and Florence Nightingale turned to Mother Clare with the request to get more recruits from the convent at Bermondsey. Cardinal Manning and the Secretary of War agreed and three more Sisters of Mercy were sent to the Crimea. The deaths from cholera averaged from twenty to thirty daily, many of the doctors falling victims to the disease. Yet this did not prevent a fitting Christmas celebration. On December 27, Mother Clare wrote to the Sisters at Bermondsey:

We had our chapel beautifully adorned on Christmas day. Fatigue parties brought us a quantity of lovely green boughs, and one of the soldiers decorated the chapel, so you might almost imagine the grotto of Bethlehem. All the Catholic soldiers were waiting from four a. m. for the Mass celebrated at half-past six; we had second Mass at seven, and the troops paraded for last Mass at nine. At Benediction in the evening the "*Adeste*" was sung. . . . The men all enjoyed themselves.

The extremes of climate and the drudgery of hospital work began to tell on Mother Clare. Three Sisters who were summoned to the front bade her a fond farewell, thinking that it was their last leave-taking from the Mother they loved. These Sisters were assigned to the Left-Wing Hospital, Land Transport Corps, at Karain, which consisted of huts on the hillside. They had a hut to themselves with two nurses to help them. Though it was Easter-tide, snow fell heavily, and many a morning on awakening they found their cots covered with "beautiful snow." It did not chill their devotion to the sick, and Mother Clare was consoled by a letter from Florence Nightingale that shortly came from the front: "The Sisters are quite well, cheerful and most efficient. Dr. Taylor expressed to me yesterday in the strongest words his feelings, on the reform they had worked in his Land Transport Corps Hospital. 'They do more than medicines,' he said."

While Americans remember Longfellow's beautiful tribute to the heroine of the Crimean War, few are aware of the fact that she met with opposition from the local authorities. The soldiers who benefited by her unselfish devotion appreciated this remarkable woman, and a wounded soldier writing home at the time says that when she was making her night rounds in the Crimean hospitals he had seen men turn to kiss her shadow.

Yet her efforts to improve the hospital system were regarded with suspicion by some red-tape officials, and though sustained by the home authorities, she often said that without the support and comfort she received from Mother Clare, who sincerely felt for her, she could not have held her ground. But this help was to be taken from her, for Dr. Cruikshank considered the return of Mother Clare to England the only means of saving her life. So she reached Portsmouth on May 16, 1855, and found a letter awaiting her, dated Balaklava. It is worth quoting, and worth remembering too, in war-time:

. . . I do not presume to express praise or gratitude to you, Rev. Mother, because it would look as if I thought you had done the work not unto God but unto me. I will ask you to forgive me for everything and anything I may have done which could ever have given you pain, remembering that I have always felt that it has given me more pain to reign over you than you to serve. . . . I trust you will not withdraw any of the Sisters now here, till the work of the hospitals ceases to require their presence, and that I may be authorized to judge this. . . . Dearest Mother, what you have done for the work no one can ever say. But God will reward you for it with Himself. If I thought that your valuable health would be restored by a return home I would not regret it. But I feel that unless you give up work for a while your return to Bermondsey will only be the signal for renewed calls upon your strength. However it matters little provided we spend our lives to God. . . . My love and gratitude will be yours, wherever you go. I do not presume to give you any tribute but my tears. . . . But I should be glad that the Bishop of Southwark should know . . . that you were valued as you deserve and that the gratitude of the army is yours. And believe me, dearest Rev. Mother, ever gratefully and lovingly yours,

FLORENCE NIGHTINGALE.

The six Sisters who remained in Russia continued the work among the sick and wounded. The last band left with a detail of wounded and reached England on July 27, 1856. Mother Clare received several other letters from the "heroine of the Crimea." In one she assured the Superior that "None of your own children values you, loves you, and reverences you more than I do." No less interesting is Florence Nightingale's tribute to Mother Clare's administrative ability. "You were far above me in fitness for the general superintendency," she wrote, "both in worldly talent of administration, and far more in the spiritual qualification which God values in a superior."

There seems little doubt that Mother Clare was in every sense a superior woman, and Florence Nightingale was not alone in estimating her worth. People who had never come in contact with an Irish lady, who despised "Papists," and Sisters, men and women of all creeds in the mixed population of Scutari united in their admiration for Mother Clare and the devoted band that she brought to the help of Florence Nightingale. The British Government officially expressed its gratitude for "the devotion of the Sisterhood in mitigating the sufferings of the sick and wounded soldiers in the British hospitals in the East."

There is an interesting incident in connection with the return of the Sisters of Mercy to England. They came back in detachments, lessening the nursing force as the sick decreased in number. The "Guards" on their return were accompanied by some of the Sisters, and when they disembarked the commanding officer of the regiment asked the Sisters to share the triumph by walking at the head of the column, from the wharf to the barracks. Along the line of march the crowd showed their disapproval by hooting. It proved too much for the troops, and one soldier broke ranks and called upon his fellows to defend the ladies who had stood so faithfully by their dying comrades-in-arms. The regiment to a man brought their guns to the old "fire" position. The Colonel stepped between the troops and the people, and in a few words told of the labors and sufferings these women in black had undergone for the men at the front. The hooting then turned to cheering, and as the regiment continued its march the Sisters shared in the ovation.



## COMMUNICATIONS

*Letters, as a rule, should be limited to six hundred words*

**"Let Them Get Acquainted"**

*To the Editor of AMERICA:*

As I understand it, the purpose of Catholic education is to prepare the individual to fulfil properly the vocation to which God has called him. Perhaps it would be well, therefore, to "let him get acquainted" in the right way and under the right guidance. The Saints taught the use of natural means in accomplishing the purposes of God.

Indianapolis.

A. S.

**Retreats for Soldiers**

*To the Editor of AMERICA:*

I am writing to call attention to a suggestion made in the pages of the *Queen's Work* and of *Our Sunday Visitor*, that our boarding colleges for boys and our seminaries throughout the country take up the work of organizing and conducting retreats for the young men who are going to the army. The month of August and the first part of September offer an opportunity for such retreats, and it is obvious that good results may be expected, not only for the men who make the retreat, but for all with whom they come into intimate contact during their days of service.

Would it not be practicable so to organize these retreats that shifts of recruits, or better still, the men from officers' training camps, could be brought in turn to the making of retreats on their way to the camps, or on three-days' furlough. In some instances it may be possible to have the recruits come for instruction in the evening when the place of retreat is near the camp, and then they may spend their Saturday and Sunday furlough, which I understand lasts from noon of Saturday until ten o'clock Sunday night, in the place of retreat, engaged in spiritual exercises.

Many of the pick of our graduates of Catholic colleges will be among the first draft, and they will be glad of this opportunity to prepare themselves in a spiritual way for the trying experiences of the service. Retreats for conscripts are a recognized and very important activity of the retreat houses of Europe, and the results have been most gratifying. Many a young fellow has professed his gratitude for the moral strength and courage that he has received in the exercises of the retreat, and without which he would certainly have yielded to the temptations around him.

While no small benefit may come to our young men from the training and discipline of well-conducted camps; there is no question that they will also be exposed to temptations, and the reports that come to us of some of the young men of other countries who have returned from the front, invalidated not only in body but also in their Catholic faith and practice, should make us doubly anxious to do all that we can to fortify our brave fellows who are going to the army.

The details of the work should not present too much difficulty. The chaplains of the training camps would gladly cooperate, and not a few of the non-Catholic chaplains will be found eager to help on a work whose benefits they can well appreciate. Indeed if this work is undertaken on a large scale it cannot but impress non-Catholics in general with the motherly solicitude of the Church and with her endless resources effectively to guard and fortify her sons in every emergency. In some of our boarding colleges and seminaries the month of August is already bespoken for various retreats. But in others it may be possible without much inconvenience to arrange for a whole series of retreats for recruits.

The retreats suggested are of course what are known as closed retreats, where the men go to a religious house and seclude themselves for three days, spending the time in thinking over the

truths and reflections suggested by the priest-director in his instructions, squaring their accounts with God and their neighbor, preparing for a good Confession, and making decisions and resolutions for the future conduct of their life. There could scarcely be a better time for such spiritual exercises than the eve of a young man's entrance into the army when the retreat may very well be his preparation to lay down his life in the service of his country.

Several plans will suggest themselves. A college may organize retreats for its own graduates who are going to the colors. The officers in training may be given separate retreats. The retreats may culminate in the formation of a group of sodalists who will be instructed in the means of cooperation with the chaplain according to the methods suggested and tried during the stay of our troops on the southern border. Some such permanent organization of the retreatants is very advisable and will extend their influence to the others in the regiment. Since this plan was proposed we have heard from several chaplains and their experience confirms the practical worth of the suggestion.

The financing and promotion of these retreats would not present any difficulty if only those who have the welfare of our recruits at heart, pastors, fathers, mothers, Catholic societies and the superiors of seminaries and colleges, unite to carry into practice this suggestion for retreats for the recruits.

St. Louis.

EDWARD F. GARESCHE, S.J.

**Persecution Renewed in Guadalajara**

*To the Editor of AMERICA:*

I am sorry to inform you that according to information received from reliable persons who have just come from the spot religious persecution has been renewed with great fury in Guadalajara. Archbishop Francisco Orozco Jiménez, who for some weeks had concealed himself within his diocese on account of the persecution conducted against him, recently left his place of retirement, hoping that the bitterness of the persecution had somewhat abated. One of the first things he did was to issue a pastoral letter, in which he aligned himself with the Bishops who recently protested against the new Mexican Constitution framed in Querétaro. On July 11 the Governor of Jalisco, General Manuel M. Diéguez, ordered the arrest of all the priests of Guadalajara, and at the same time soldiers were rushed to all the churches not already in possession of the Government, with orders to search for documents.

Fortunately information of the intentions of the Government reached the priests some minutes before the time set for their arrest, and, as a consequence, all of them, with the exception of six, were able to make good their escape. The six who were apprehended were put in prison and cut off from all communication with the outside world, at least that was the state of affairs which obtained when the persons to whom I am indebted for my information left for this country. The documents sought for by the Government were the pastoral letters of Mgr. Jiménez, who is to be put to death, according to the Government's statement, as soon as he is found. Pressure is being put on Father Torres, now in prison, who is supposed to have been recently ordained by the Archbishop, with the hope of discovering the latter's place of concealment.

The persons who reported these facts were also informed that Father Emmanuel Yerena, parish priest of Mexicaltzingo was beaten by the soldiers who arrested him, and that some persons of the parish who believed that the Government intended to rob and close the churches and were trying to save the sacred vestments were shot and perhaps killed. It is impossible to describe the consternation of the Faithful of Guadalajara, who have suffered so much on account of the radicalism and bigotry of Governor Diéguez. It is believed that all the churches are now closed, and that no priests can administer the Sacraments.

Denver.

L. M. A.



# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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### False and True Women

GERTRUDE ATHERTON has just published a typical "Atherton" book. It is made up of facts and theories. The facts are good, the theories painful to readers who still have a spark of reverence for women, seeing in every woman a mother's image, sublimated to the height of womanhood in a Mother whose Child is God. Motherhood is not the ideal of the fanatical feminist or the Atherton class. In "The Living Present" the author proclaims:

The end of the war may mark a conclusive revulsion of the present generation of European women from men, that may last until they have passed the productive age. Instead of softening, disintegrating back to type, they may be insensibly hardening inside a mold that will eventually cast them forth a more definite third sex than any that threatened before the war. Woman, blind victim of the race as she has been for centuries, seldom in these days loves without an illusion of the senses or of the imagination. She has ceased, in the wider avenues of life, lined as they are with the opulent wares of twentieth-century civilization, to be merely the burden-bearing and reproductive sex. Life has taught her the inestimable value of illusions and the more practical she becomes, the more she cherishes this divine gift. It is possible that man has forfeited his power to cast a glamor over any but the meanest type of woman. If that should be the case women will ask: "Why settle down and keep house for the tiresome creatures, study their whims, and meekly subside into second place or be eternally on the alert for equal rights? As for children? Let the State suffer for its mistakes. Why bring more children into the world, to be blown to pieces on the field of battle or to be a burden to their women throughout interminable years? No! For a generation at least, the world shall be ours and then it may limp along with a depleted population or go to the dogs."

The pen of the woman who wrote this twaddle produces best-sellers for the delight of readers who are now called upon by the nation they love to be brave in the sacrifice that must be theirs, if their sons, or fathers, or

brothers are to succeed in making "the world safe for democracy." Will the women who feed their intellects on this poison that flows from a ready pen guided by a warped mind feel stronger and braver in these days when the country calls for the aid of women who are true patriots, because they are true women? Hardly.

There is a brave woman in St. Paul, a widow of sixty-five. Her name is Mrs. Peter Farrell, and she does not write best-sellers, so the women of America know nothing about her. She spoke a sentence the other day that was written down by a newspaper man. It contains more worth than all that is crowded into the latest product of the pen of Gertrude Atherton. It reflects the mind of a real woman, and will reach the hearts of men and women, for hearts are reached by character not by tricks of tongue or pen. Three of Mrs. Farrell's sons had been called by the draft, while her fourth son was registered and is still liable to conscription. She is not in easy circumstances, as she cannot write best-sellers. In facing the war-situation that came right into her poor home, she said: "I must find out right away what to do; if they've got to go, it's not me that's going to stop them."

When the war-drums cease throbbing the brave women of the land will be remembered for what they did, not merely for what they said. Not the pen-women of poison but the mothers of men will leave enduring memories in the nation's heart. Their names may never appear on publishers' lists, but their power will go into the nation's blood that makes for real national virtue and character. It was Mary Roberts Rinehart who said: "I do not wish to be remembered as a writer, but as a mother and a wife." On such women rests the home, and on the home is the strong, brave nation built.

### An Intellectual Revival?

ARE the American people growing more serious-minded? It would seem so. For in a pamphlet recently published at Washington by the Bureau of Education, and entitled "A Graphic Survey of Book Publication, 1890-1916," Mr. Fred E. Woodward proves that during the last six years especially, our national appetite for books of fiction has been decreasing, while the demand for books of a more solid character has been constantly growing. He writes:

The number [of works of fiction] recorded in 1916 was 932, with one exception (919 in 1915) the smallest number since 1898; in fact, a smaller number than in 1886, twenty-seven years before, when 1,080 were issued. The records show that in 1890 fiction was 24 per cent of the whole number; 1893, 22 per cent; 1899, 17.5 per cent; 1903, 18.6 per cent. Since 1913 the percentage of fiction has decreased. In 1906 fiction was 16.4 per cent; 1907, 12.2 per cent; 1911, 9.1 per cent; 1913, 9.45 per cent; 1914, 8.77 per cent; 1915, 9.44 per cent; 1916, 8.91 per cent.

What is more gratifying still, Mr. Woodward's charts record, along with this remarkable decline, in the popu-



larity of lighter literature, a corresponding advance in the number and variety of other kinds of books. Out of a grand total of 10,445 books published in this country last year 322 dealt with philosophy, 755 with religion and theology, 767 with sociology and economics, 324 with education, 1,234 with science and "useful arts," 461 with general literature, 860 with poetry and drama, 754 with history, 364 with geography and travel and 469 with biography.

No doubt the world-war that has now been raging three years has done much to make the nation more sober-minded than formerly, and in the hope of finding a solution for the manifold problems that face them, a larger number of Americans are reading more serious books than best-sellers. It is worthy of note that the 1,032 works bearing on religion and theology that appeared during the first year of the war almost doubled the number published in 1890, while the 408 books on philosophy that came out in 1914 numbered thirty-seven times as many as were printed in 1890. These figures seem to indicate that Americans are now taking a keener interest in such momentous questions as the end of man, the nature of the soul, the existence of God, etc., questions that have always engrossed the minds of thoughtful men. As every clear-headed person who gives such problems serious study cannot but be brought nearer and nearer to the conviction that what the Catholic Church teaches on these subjects is the whole truth, the intellectual revival that is now going on in this country seems to be full of bright promise.

#### Woman's Part

**W**HEN the ominous "master-lists" of General Crowder were in the process of making, crowds gathered about the bulletin-boards throughout the country, composed, for the most part, of women, not men, and with the announcement of each serial number that signified an early call to the colors, tears were shed, not indeed by the registrants, but by the women who loved them. The young men who heard the summons greeted it joyously, as befitted their manhood, or at least with an expression of unconcern, though they knew full well that they were going into the very jaws of death.

The real anguish at the news was felt by the little mothers and the new-made brides and the plighted maidens who must remain at home. Their courage never faltered, and even then they were ready to bid their loved ones Godspeed on their dangerous mission, but already, with the clairvoyance of affection, they saw the trenches and the guns and the heaps of dead, and in spite of all their efforts, the tears would come. Soon indeed they too were able to smile, not joyously, but bravely through the mist of pain, and throughout the war there will be few braver things than those sad smiles.

Their tears were prophetic, not merely because women must weep, but because theirs will be the harder part.

We may well hope that the war will not demand of us the same heavy toll it has exacted of Europe; and we trust that the end will come before our women like their sisters in France, will all be wearing mourning. But before many months have gone, every American woman will be harrowed with grief. Undoubtedly they will bear it bravely, for women are braver than men. But it will be only human for them to seek relief. Where shall they find it? The soldiers will find their strength in the midst of the fray, in the places of death. Paradoxical as it may seem, the women will find their consolation in the same grim company. Not in seeking to escape from the dread spectacle of the ravages of war will they ease their pain, but in meeting it face to face in the houses of grief. They will find their consolation in no way so surely as by becoming angels of consolation to others in anguish. If peace of soul is to be found anywhere in the days that are to come, it will be found where sorrow and pain most dwell. One's own little pain will be dwarfed in the presence of great pain, the individual's sorrow in the sorrow of the entire nation.

#### After the War

**T**HE fact that "the speedy adjustment of industrial conditions after the war," the August intention for the League of the Sacred Heart, has been blessed and approved by the Holy Father should bring at least a little comfort to the hearts of his numberless spiritual children. Whether Pope Benedict, from his watch-tower on the Vatican Hill, sees signs indicating that peace will soon be restored to the world, we do not know. It is clear, however, that he is eager to enlist the prayerful assistance of the Faithful in securing for the warring nations the light and strength to solve wisely and quickly the knotty problems they must all face when the war is over.

Once peace is made, the causes that have made capital and labor bitter enemies in the past will by no means disappear. But the heavy burden of taxation that must be borne by both while industry and commerce are being reorganized, is likely to be the source of graver difficulties still. Working men nevertheless will be entitled then, as now, to wages that will enable them to maintain a family in decency and comfort, and laborers must not be exploited by grasping capitalists. A workman's health or morals should not be imperiled by the conditions under which he is forced to labor, and on the other hand the demands of employees should not make it impossible for their employers to compete successfully with other tradesmen or manufacturers. Moreover, as fierce commercial rivalry had much to do, no doubt, with the outbreak of the present war, if the coming peace is to be lasting, the policy of nations, like that of individuals, must be governed by justice and equity.

However, harmonious relations between capital and labor, and lasting peace among nations cannot be pre-



served by legislation alone. Therefore the Leaguers are asked to pray for an increase of the spirit of Christian charity between employers and employed and among commercial competitors. Only in this way can "a speedy adjustment of industrial conditions after the war" be brought to pass, and as God's bestowal of that grace will most probably depend on the fervor of the Leaguers' prayers during this month, all who have at heart the return of peace without delay, and the establishment of desirable conditions in the industrial world, will cry to Heaven with faith, confidence and perseverance.

#### The Mission of Wealth

"THE angel who looked too long at heaven's golden pavement was flung into hell" is the timely warning Miss Agnes Repplier gives the readers of her excellent essay on "Money" in the August *Atlantic Monthly*, and she shares an Oxford principal's deep misgivings about the fate of those who are successful in accumulating great wealth but who do not enjoy "a corresponding growth of knowledge as to the uses to which wealth must be applied." But that both these perils seriously menace Americans is evidenced by the feverish curiosity the general public feels in the trivial utterances and the frivolous doings of the merely rich. If the editors of cheap magazines and Sunday supplements were to omit from their pages every article and every illustration which depended for their interest solely on the fact that the "copy's" subject is a person of great wealth, literature would without question grow higher in quality and lower in quantity.

For if a man's income is only ten thousand a year, his taste in jewelry, his fondness for golf, the beauty of his wife, the number of his children, or the charming location of his summer cottage are matters of little moment to "general readers." But let a series of successful operations in Wall Street suddenly make him a multimillionaire, and the world cannot learn too much about his personal habits, and the details of his home life. The Sunday supplement will display forthwith photographs of his little daughter Muriel playing in the park, describe carefully his wife's gowns, give exterior and interior views of his villa at Newport, publish his ideas on ameliorating the condition of the poor and elaborately recount his latest *bon mot*. So it is clear that the value of his words and deeds is gaged by the size of his income.

Yet a man's true worth is not measured of course by the mere possession of wealth but by the use to which his wealth is put. When we read that during New York's "lushest" season last winter 350,000 non-residents assembled there "to teach the residents a needless lesson in prodigality," and that "A profound contempt for cost swayed the crowds which gathered day after day and night after night, wherever wealth could be squandered," the thoughtful begin to suspect that all our millionaires

are not precisely the wisest spenders that ever lived.

However, the entrance of this country into the war is likely to remedy many of the evils to which our excessive wealth has given rise. If, with even-handed justice, wealth, as well as men, is conscripted, so that the richest are forced to give the most, we can build up an invincible armament, let us hope, that will speedily restore peace to the world, and we can then establish a system of relief-work, perhaps, that will quickly bind up the wounds of Europe. It is an old Catholic principle that the rich are only the stewards of their wealth. After they have provided themselves with what their state of life requires, the rest of their property belongs to God's poor. But His world has seldom been so poor as now, for it sorely needs peace and comfort. Is it not, then, the mission and the duty of America's wealth to supply the world with both?

#### The Teacher and the War

AS a result of selective conscription, the forces of the United States will soon be on a powerful war-footing. The call has come for men at the front, and the call will be answered. The country has chosen a method in raising an army that is new, yet thoroughly in keeping with the traditions of democracy. Whatever opposition may have been legitimate in the past, the present is no time either for carping criticism or Cassandra prophecy. In answer to the question, "Are you sure that this campaign will succeed?" Lee once answered that it was not his business to assume the role of a prophet, but to act. In the work of the day, it is not enough merely to abstain from the display of a nagging temperament which helps no one, not even the nagger, nor from the expression of gloomy forebodings of failure. What is wanted is the cheerful, ready obedience which safeguards the result by making prompt action possible.

Yet even in the general eagerness to win the war by bending all energies upon direct military preparation, it is to be hoped that no countenance will be given policies hurtful to our schools. Men are needed in the ranks, on the farms, and in munition factories, but the need is scarcely less great in colleges and high schools. As the President has pointed out, after the war the country will require well-trained men. The technical schools were provided for when the Government advised them to continue their courses with as little interruption as possible. It would seem a wise course to extend the same encouragement to the colleges and high schools, factors at least of equal importance in the educational process, by exempting the teachers from military service. This is not to release the teacher from the obligation of serving his country, an exemption which would not be grateful to the majority of the profession. It is simply placing him in the position in which he can render the country a maximum of service.



## Literature

## ROBERT SOUTHWELL

THE last decade of the sixteenth century saw stirring times in England. It was a golden age in English literature, but it was a dark period for her Ancient Church. Both literature and history bear on their pages the name of one whose works were very popular during that time and whose life and sufferings were enlisting the interest of his generation. For against the popular writing of the day rebelled and struggled, and against the efforts to suppress his religion fought and taught the poet, priest and martyr, Robert Southwell. He paid the penalty of death for his adherence to the Catholic Faith, and renounced winning the laurels of a pagan poetry that might have been his but for the resolute purpose he had formed of devoting poetry to higher uses.

Poetry was for Father Southwell no mere pastime, nor even for him its "own exceeding great reward." He had an avowed purpose in all he wrote and was fearless in the expression of it. It was inspired by the times and he voiced it as follows:

Poets, by abusing their talents, and making the follies and feignings of love the customary subject of their base endeavor, have so discredited this faculty, that a poet, a lover and a liar are by many reckoned three words of but one signification. But the vanity of men cannot counterpoise the authority of God, who delivered many parts of Scripture in verse, and, by His Apostle writing us to exercise our devotion in hymns and spiritual songs warranteth the art to be good, and the use allowable. . . . Christ Himself, by making an hymn the conclusion of His Last Supper and the prologue to the first pageant of His Passion gave His Spouse a method to imitate as in the Office of the Church it appeareth, and to all men a pattern to know the true use of this measured style.

Again he wrote: "Passion, and especially this of love, is in these days the chief commander of actions, and the idol to which both tongues and pens do sacrifice their ill-bestowed labors." His own task, self-appointed and blazing before him with the light of an ideal was "to direct these humours into their due courses, and to draw this flood of affection into the right channel."

That he was successful his poems prove. "Never must be forgotten 'St. Peter's Complaint,' . . . whereof the English is very rare," wrote Edmund Bolton in 1616, and Ben Jonson's exquisite praise of "The Burning Babe" is now one of the commonplaces of poetic criticism. Southwell without question was the outstanding Catholic poet of his age, as was Crashaw in the succeeding century. The note of religion is in all he wrote, this earnest conviction being:

"It is the sweetest note that man can sing  
When grace in virtue's key tunes nature's string."

Life, death, love, incidents from Our Lord's or Our Lady's life; these were the themes on which he wrote. Though few in number they are rich in the thoughts to which they gave rise, when once the fire of his imagination lent its glow and the love in his soul blew them into flame till each of his poems became a prayer and an inspiration.

Of the few subjects that his Muses wooed, death perhaps, is perhaps his most frequent. Of it he sings

"Like solest swan that swims in silent deep,  
And never sings but obsequies of death."

Hounded for years, with death's probability constantly menacing him, engaged in sacerdotal duties contrary to the laws of the realm, spied upon and finally betrayed, arrested and tortured, he yet had a tender love of death, as of a person whom he courted. He sweetly sang of the martyred Mary Stuart, Queen of Scots:

Rue not my death, rejoice at my repose;  
It was not death to me, but to my woe;  
The bud was open'd to let out the rose;  
The chains unloosed to let the captive go.

He longed for death with the eagerness of a homesick child. "Grace more than nature keeps my heart alive." He had tasted all that life could hold for him. He had lived for a Master he loved to serve, he would die for the Saviour he had lived to love. All life's banquet he had fully fed upon, and thankfully would let the feasting cease:

"My feast is done; my soul would be at ease;  
My grace is said; O Death, come, take away."

And death did come and in the form he had most desired. Well had he written of death and deserved well of death in return. And death was no craven in the payment. It held out to him the richest reward it was in its power to bestow. It forged chains to hold him bound, it fashioned racks to tear his frame, it grew the martyr's palm and placed it in his holy hands, it wove the martyr's crown and pressed it to his brow. From the nearness of the hand of death outstretched at every moment to strike the blow, must have come the inspiration that thrilled his pen to write the glowing tributes that he did. So when he came to die he was as one who had been studied in his death. When he wrote of death he felt it as a near reality. He was its laureate and unbidden sang its praises.

But for all his dealing in so somber a subject, the spirit of all his poems is of joy rather than of sadness, of trust rather than of despair, a spirit of sober peace in the reflection that death is but the ending of life's vanities, the beginning of eternity's full bliss. If "Sorrow is the poetry of a creation that is fallen," joy is the poetry of the soul that is secure in the hope of a redemption. Robert Southwell had breathed the "pure serene" of a courageous confidence in things he could not see, yet could believe, he had behind him the sterling strength of the eternal truth of what he meditated, and it was to be expected that all this should overflow in influence upon his pages.

The topic of life also forms the staple of his poetry, with love the undertone of it all. Indeed the three terms, life, love, death, continually recur, and in the brevity of their contexts are illustrative of much of the epigrammatic writing of the time.

Father Southwell's prose is also thoroughly characteristic of the author. He wrote to his father, whom he had successfully won back to God, "Though you suffered the bud to be blasted, and the flower to fade, though you permitted the fruit to perish and the leaves to wither away; yea, though you let the boughs decay, and the very trunk corrupt, yet, alas, keep life in the root, for fear the whole become fuel for the fire;" and "If God be the way, the truth, and the life, he that goeth without Him strayeth, he that liveth without Him dieth, and he that is not taught by Him erreth." Thus all his prose is clear and melodious. It has the felt grandeur of his religion in it.

Other poets of the age—and it was the great age of English poetry—pursued their way unhindered, idols of the flattering crowds. Deaf to the plaudits of a throng to which he could not cater, and of set purpose opposed to the strings on which his fellows harped, it was only to be expected of a world that could not understand him, that it would also not appreciate him. A certain thrill of romantic interest did however attach to all he wrote because of the dauntless spirit of the man. His life was weary but his soul was brave. He wrote his longings in burning words, and people read and realized and knew, so true is it that "Poetry is self": he was a notable exception however to the rest of the quotation, "But self is seldom poetry." He had lived as he had written, joyfully, sweetly, and he had



died as he had lived, a Catholic first and a poet afterwards, in the sentiments of his own fine words:

Who lives in love, loves least to live,  
And long delays doth rue,  
If Him he love by whom he lives,  
To whom all love is due.

Who for our love did choose to live,  
And was content to die;  
Who loved our life more than His life,  
And love with life did buy.

Let us in life, yea with our life,  
Requite His living love;  
For best we live when best we love,  
If love our life remove.

He died in 1595, but the world of English letters can never forget him. Even if it should, the Church never will, for she has his name indelibly written, not merely on "shafts marble-stained with tears of time," but in the hearts of many Catholics who say "Venerable Robert Southwell, Pray for Us!"

C. L. BERNHARDT, S.J.

### THE PARISH CHURCH.

This is the House of God to me,  
And this is Heaven's Gate,  
This ground for holy ground did He  
Elect, predestinate.

Love's importunity hath made  
Of this His trysting-place,  
Here have I known the accolade  
Of His impelling grace.

This is the Hill of Calvary,  
And this is Thabor's Hill,  
Broken His Body here for me,  
His wounds their Treasures spill.

He hath 'neath many a soaring dome  
His tabernacled rest,  
Yet chooseth here a lowly home,  
An arm's-length from my breast.

Then what to me are Milan's spires,  
And what San Marco's birds?  
This is the place of my desires,  
Nest of my faltering words.

BLANCHE M. KELLY.

### BOOK REVIEWS

*Pensées Chrétiennes sur la Guerre.* Par JULES LEBRETON, S.J. *En Face de la Douleur.* Par ANTONIN EYMIEU, S.J. Paris: Gabriel Beauchesne. 1 fr. each.

*Suffering and the War.* By SHERWOOD EDDY. New York: Longmans, Green & Co. \$0.50.

*Religion in a World at War.* By GEORGE HODGES. New York: The Macmillan Co. \$1.00.

One of the by-products of the war has been to rectify many erroneous notions. Face to face with the elemental facts of life and death, men have stripped away a good deal of the false veneer from their favorite theories and have had the courage to see the truth. This has been especially true of suffering. Before the war it was the fashion of the world to regard it as an unmixed evil, to be done away with at any cost, and the ideal of our civilization was to a certain extent measured by its more or less dilettante efforts to minimize it. Some of the Protestant sects have retained the old Catholic view that

suffering is very often a blessing in disguise, and that through its means, whether it be physical or mental, man fights his way to true manhood. Others of the sects, however, have been content to have Christ climb Mount Calvary, but they have had no desire to share in His Passion. The war has changed all this, and many books have appeared which set forth their authors' efforts to analyze the meaning, function and nobility of suffering, its power to mold character and purge away the dross of littleness, and its possibilities to lift an individual or a nation to the heights of sublimity.

"*Pensées Chrétiennes sur la Guerre*," the first of the little books named above, treats in its opening paper of the former union between Christian peoples and their present division, the mental attitude that Catholics of France should adopt toward their enemies, and the hope of ultimate concord between members of the Church. A second paper takes up the question of the poignant grief that is wringing the heart of France at the untimely death of the very flower of her children. The author declares that the young men who have gone so bravely to their death, have like Christ sown in passing sorrow to reap in eternal happiness, lost their lives only to find them, and he bids his countrymen reflect on the glory and the joy that their loved ones have gained rather than on the pain that has been the price.

"*En Face de la Douleur*" is likewise intended to hearten the tortured souls of Frenchmen. The author takes up the general subject of suffering, sifts the true from the false in the statement often on the lips of Catholics that it is by God's will that men suffer, explains what is meant by the permissive will of God, shows how in spite of His allowing human agents to run their course and nature to follow its laws, His beneficent Providence does dispose all things, suffering included, to the creature's ultimate good. After showing what is God's part in the sorrow entailed by the war, Père Eymieu considers what should be man's attitude, and by a series of philosophical and ascetic reflections lays down practical considerations for grappling with the inevitable burden which awaits every man and is pressing with especial force on France today.

"Suffering and the War" and "Religion in a World at War" are little books that can be commended to Catholic readers with such few reservations as are inevitable in Protestant works, for their sane and satisfactory treatment of the subject on its natural rather than supernatural side. Both books contain much with which a Catholic will find himself in entire sympathy.

J. H. F.

*The Oppressed English.* By IAN HAY. Garden City, N. Y.: Doubleday, Page & Co. \$0.50.

This little book on the Irish question fairly teems with extravagant misstatements and misleading comparisons. For example, the author asserts: "Ireland is just as free as England and Scotland and Wales. In one respect her freedom is very much greater for she is heavily over-represented in the House of Commons." But Mr. Hay cannot point to an instance in the past century where a bill intimately affecting Scotland has been passed by Parliament against the united and strong protests of that country's representatives. On the other hand, the history of the British Parliament is one of repeated rejection of measures proposed for Ireland by Irish members, and the imposition upon Ireland of British-made legislation against the constitutional opposition of Ireland's representatives. Agitation alone and fear of uprisings in Ireland, not her constitutional representatives in Parliament, have won her whatever rights she has gained. Only in the last few years has she begun to be treated as a real constituent and not an inferior dependency of the United Kingdom. As to her over-representation, Mr. Ian Hay neglects to remark that for a great part of the nineteenth century, Ireland was shamefully under-represented in Parliament,



and it was not English justice that righted the inequality, but the fact that English misgovernment so depleted the population of Ireland she is now a little over-represented in Parliament.

The author's description of the niggardly Home Rule measure of 1914 is a grim parody of the facts, while his picture of Wyndham's Land Purchase act makes one wonder if he ever even read the bill in question. The comparison between Scotland's and Ireland's wrongs will convince the discerning reader that perhaps Ian Hay right well deserves his title of humorist. But his description of the Sinn Feiners and their blow for liberty during Easter week passes all bounds. One may deplore and even condemn the revolutionaries and the revolution, but common decency would demand that such a travesty of both should not be published in the name of information for the American people.

J. F. X. M.

**Outlines of Economics.** By RICHARD T. ELY, THOMAS S. ADAMS, MAX O. LORENZ and ALLYN A. YOUNG. Third Revised Edition. New York: The Macmillan Company. \$2.10.

Attention has frequently been called to the fact that in much of our best modern thought there is a decided return to Catholic principles and ideals. It is again illustrated in this extensive work on economics which is the result of the combined efforts of several prominent American economists. The conclusions arrived at by them are in most instances in full conformity with the principles which have at all times been laid down by Catholic moralists. The third revised edition of this book has called for so many alterations that a complete resetting of the type was necessary. New chapters have been added and the statistics have been brought down to the date of publication. A very sane point of view is in general taken by the writers and a well-poised judicial attitude is preserved towards the various conflicting systems and schools.

Some few subjects, however, would have met with different treatment on the part of Catholic authors. Thus the writers speak of a condemnation of usury both by Holy Scripture and by the Church in her earlier periods, and then refer to a changed attitude towards interest-taking. This calls for a word of explanation. The fact is that the Church has never changed her principles. The only change has been in the application of them according to varying economic conditions. Catholic authors would also have taken an uncompromising position in dealing with the limitation of offspring as practised in modern society and in discussing its effects. Whatever is condemned by God must be condemned without further consideration by the economist. He will thus best serve the good of the individual and of society. The great Catholic economists are ignored in the lists of references given. Thus we might expect some reference to Father Pesch's monumental introduction to this subject in his three exhaustive volumes on "*National Oekonomie*," and at least a mention of Dr. Ryan's well-known book on wages.

J. H.

**Letters of Arthur George Heath,** Fellow of New College, Oxford, and Lieutenant in the 6th Batt. Royal West Kent Regt. With memoir by GILBERT MURRAY. New York: Longmans, Green & Co. \$1.25.

Professor Murray's excellent memoir of this young Oxford fellow, "who went abroad to die," will enable the reader to realize in a measure what a heavy toll the present war is exacting from the scholarship of England. And when it is recalled that nearly all the nations in the conflict are sustaining similar losses, the future of learning seems dark. Most of Lieutenant Heath's letters were written to his mother and describe his experiences from the time he received a commission in Kitchenier's army in August, 1915, until a week before he was slain in action, October 8, 1915, on his twenty-eighth birthday. "Don't trouble about me" were his last words.

In the tribute to the memory of his young friend Professor Murray well observes: "There is always a religion of some sort at the root of every man's living. Every man is either willing or not willing to sacrifice himself to something which he feels to be higher than himself," "But Oxford," he attests,

has, by some strange secret of its own, preserved for many centuries the power of training in its best men a habit of living for the things of the spirit, . . . it keeps living in generation after generation of its best students a tone of mind like that of some cassocked clerk of the Middle Ages whose mental life would shape itself into two aims: in himself to glorify God by the pursuit of knowledge, and among his fellow-men to spread the spirit of Christ.

The letters are those of a high-hearted, affectionate son, who gave to his country's service the best that was in him, who felt keenly the horrors and hardships of the trench warfare but was gifted with a quiet sense of humor that stood him in good stead. He hated the ruthless artillery and longed to settle the war by "the quiet and decent methods of the infantry." "Men should be born without mothers," these days, was his expressive comment on modern fighting. Though he had neglected to shout something dramatic to his command during a German charge, he subsequently found comfort in the reflection: "After all it is no use saying 'Remember Waterloo' to my men, for most of them have never heard of the battle, and would think I was referring to the railway station."

W. D.

**Alaska, the Great Country.** By ELLA HIGGINSON. New Edition. Illustrated. New York: The Macmillan Co. \$2.50.

It was inevitable that Mrs. Higginson's book on Alaska should run into more than one edition, for it has the accuracy of history and the glamor of romance. Nor are the two disparate, but romance treads close to realism throughout, precise bits of historic lore blending entertainingly with feminine fancy on well-nigh every page. Mrs. Higginson scorned the discomforts of the journey to the North, and was sensitive only to the beauties of the scenery. Upon reading her enthusiastic pages, all will doubtless agree that:

Each country has its spell; but none is so great as the spell of this lone and splendid land. It is too sacred for any light word of pen or lip. The spell of Alaska is the spell of God; and it holds all save the basest, whether they acknowledge it or deny. Here are sphinxes and pyramids built of century upon century's snow; the pale green thunder of the cataract; the roar of the avalanche and the glacier's compelling march; the flow of mighty rivers; the unbroken silences that swim from snow mountain to snow mountain, and the rose of sunset whose petals float and fade upon mountain and sea.

The history of the place from its wild beginnings in the interesting poetry of a people's myths, is told in the language of an epic, throughout which the name *Baranoff* rings like a refrain. There are descriptive passages of rare beauty; points of keen observation; stories of sin and suffering, passion and cruelty, with ice of glaciers and fires of volcanoes for backgrounds. The kindness of the people, a fact so commonly dilated upon by writers of travel, struck our writer also, and she gives it grateful mention. Catholics will thank the author for this tribute to the heroism of our Sisters:

It is another of the lessons of the Yukon; and reading, one stands ashamed. There those saintly beings spend their lives in God's service. Nothing save a Divine faith could sustain a delicate woman to endure such ceaseless torment for three months in every year; and yet . . . we, rather than they, are for pity. The stars upon their brows are the white and blessed stars of peace.

Mrs. Higginson's book tells us what we are likely to forget, and therefore was it well to edit it anew, namely, that birds carol and flowers flame there, that human hearts are beating there, in the far, white loneliness that we know as Alaska.

C. L. B.



## BOOKS AND AUTHORS

"Sodality Book, a General Manual of Sodalities of Our Lady Aggregated to the Prima Primaria" (Apostleship of Prayer, New York, \$0.25), compiled and arranged by Father Elder Mullan, S.J., successfully achieves its aim of presenting "in a brief space materials in sufficient abundance for all the sodality life of its members." The Italian version of this little book was deemed worthy of an autograph letter of recommendation from Pope Pius X.—The Rev. John J. Burke, C.S.P., has arranged and edited for the Chaplains' Aid Association, 120-122 West 60th Street, New York, a fifteen-cent "Catholic Prayer Book, for the Army and Navy." He has packed into sixty-four pages all the prayers our fighting men are likely to need.—"God's Armor" (Central Bureau of G. R. C. Central Society, 201 Temple Building, St. Louis, \$0.12) is the title of a similar fifty-six page prayer book for soldiers prepared by P. G. R. Its prayers for the dying and the dead are particularly good.

Three little handbooks that our new recruits will find useful are "Soldiers Spoken French" (Dutton, \$0.60), "The Universal Drill Manual" (The Sherwood Co., New York, \$1.00), and "The Home Guard Manual" (Sherwood, \$0.35). In the first, Hélène Cross teaches those sailing for France a short, simple and easy way of acquiring enough of that country's language to enable them to express intelligibly in it their chief military and social needs. The booklet has a waterproof binding, will fit the pocket of the uniform, and contains a "vocabulary of military and ordinary words," with their pronunciations. The second book mentioned above is Captain E. J. Robin's digest of all the Government publications bearing on tactics. "The Home Guard Manual" is a similar booklet, arranged by Lieut.-Colonel T. F. Donovan and Captain Charles J. Dieges and "embracing the essential parts of the School of Citizen-Soldiery, Manual of Arms, and that portion of the Field Regulation relating to military police."

Mr. Braithwaite includes in his "Anthology of Magazine Verse for 1916" this thirteenth-century "Little Page's Song" by William Alexander Percy:

God's lark at morning I would be!  
I'd set my heart within a tree  
Close to His bed and sing to Him  
Right merrily  
A sunrise hymn.

At night I'd be God's troubadour!  
Beneath His starry walls I'd pour  
Across the moat such roundelays  
He'd love me sure—  
And maybe praise!

"War" (Lippincott, \$1.25) and "A German Deserter's War Experience" (Huebsch, \$1.00) are recent accessions to the stream of books the present world-conflict is sending from the press. The first, by Julien Viaud, better known as Pierre Loti, and well translated by Marjorie Laurie, is made up of short papers describing scenes in embattled France and expressing the author's candid opinion of the Germans. There is nothing better in the book than his account of the "Two Poor Little Nestlings of Belgium," a tiny orphan boy of five who "protected" his three-year-old brotherkin during their flight, and who said "in a very small, beseeching voice already half asleep" to the kind French lady bending down to him: "Madame, is anyone going to put us to bed?" M. Loti praises enthusiastically the "heroism of those stretcher-bearers, priests and nuns, who risked their lives in the midst of falling bombs in their attempt to save" wounded Germans. There are interesting interviews with the King and Queen of Belgium and vivid

descriptions of the ruined architectural beauties of Reims and Ypres.—The other volume is an anonymous "red" Socialist's account of war's horrors, as he was forced to experience them, of his success in slipping over the Dutch frontier, and then coming to Philadelphia as a stowaway. The carnage of a modern battle loses none of its dreadfulness in his telling, he attests that German soldiers have murdered their own officers, and describes his sensations when executing Belgian civilians.

The subject-matter of Charles E. G. Mutzenberg's "Kentucky's Feuds and Tragedies" (R. F. Fenno, New York, \$1.25) deals with a phase of modern American lawlessness. The massacre of the McCoy boys and their sister Allifair during the Hatfield-McCoy feud, and the account of the Tolliver-Martin-Gagan vendetta seem to transport the reader to a land not wholly civilized. Within ten years a dozen prominent men died in their own blood, families were trapped in houses and burned to death, and thousands of Kentuckians crossed the border to States where the laws afforded them more safety. Religion had little influence on the lives of the feudists, though not all were uneducated men. Political corruption and bitter partisanship gave birth to such deeds of violence that in certain parts of Kentucky life was almost as insecure as it is in New York City.

"Helen of Four Gates" (Dutton, \$1.50) and "The Empty House" (Macmillan, \$1.40), are anonymous novels that the world could easily have done without. The first is an "Ex-Mill Girl's" story of a half-mad woman's sordid love-affair, and the other tells about a wife who resolves to bear no children and when too late, regrets her decision. The way both books are written makes them objectionable.—"The Joyful Years" (Dutton, \$1.50), is F. T. Wawn's description of the wooing, the wedding and the honeymoon of penniless Peter and the high-born Cynthia. An older suitor of the bride generously steps aside and then arranges the details of his young friend Peter's elopement. Cynthia is by no means a prude, and the author never lets us forget her personal attractions.—Literary conventionality has little place in Porter Emerson Browne's novel, "Someone and Somebody" (Bobbs-Merrill, \$1.35). Underlying the story's humor is a good stratum of moralizing, which the author is at no pains to conceal in his plot. "Someone" is Walsingham Van Dorn, who inherits the wealth of his miserly uncles, and "Somebody" is Desiree Lane, who loses all her property through the misfortunes of her father. The result of their meeting after Van Dorn has again lost his fortune, and their future happiness form the outcome of the novel. The story is a plea for the right use of money, and a discussion of its advantages and disadvantages.

"Essentials in Modern European History" (Longmans, \$1.50) by Daniel P. Knowlton and Samuel B. Howé, covers in 420 pages the history of the past two centuries. While interesting, it is marred by frequent inaccuracies, and the authors' point of view leads them into many, at least apparent, contradictions. The whole story of Italian unification is treated in the prevailing mode, i.e., exclusively from the Sardinian or revolutionary viewpoint. It is a partisan brief, with a most naïve faith in the value of prearranged plebescites. Again, there is constant reference to toleration in matters religious and otherwise, but the most curious concept of toleration is as often evinced. While not a prejudiced book, nevertheless repression or persecution of Catholics seems never to be classed as intolerant. A state may indulge gaily in both and yet be styled "tolerant" in religious matters. A less obvious effort to bolster up the predominant tendencies of the hour would greatly improve the book.



At the conclusion of the address on "The Courage of Enlightenment," which Mr. Joyce Kilmer delivered this summer to the graduating class of Campion College, he reminded his hearers that years ago Francis Thompson prophesied the present war, for he said, "That it would result in a return to the Faith on the part of the nations that had strayed from it." "The Catholic Church would come to her own again," and after the battle the "*Lilium Regis*," the Lily of the King, would bloom with irresistible splendor. Mr. Kilmer then quoted the poem of the prophecy, which runs as follows:

O Lily of the King! low lies thy silver wing,  
And long has been the hour of thine unqueening;  
And thy scent of Paradise on the night-wind spills its sighs,  
Nor any take the secrets of its meaning.  
O Lily of the King! I speak a heavy thing,  
O patience, most sorrowful of daughters!  
Lo, the hour is at hand for the troubling of the land,  
And red shall be the breaking of the waters.

Sit fast upon thy stalk, when the blast shall with thee talk,  
With the mercies of the king for thine awning;  
And the just understand that thine hour is at hand,  
Thine hour at hand with power in the dawning.  
When the nations lie in blood, and their kings a broken brood,  
Look up, O most sorrowful of daughters!  
Lift up thy head and hark what sounds are in the dark,  
For His feet are coming to thee on the waters!

O Lily of the King! I shall not live, that sing,  
I shall not see the hour of thy queening!  
But my song shall see, and wake like a flower that dawn-winds  
shake,  
And sigh with joy the odors of its meaning,  
O Lily of the King, remember then the thing  
That this dead mouth sang; and thy daughters,  
As they dance before His way, sing there on the Day,  
What I sang when the Night was on the waters.

### BOOKS RECEIVED

- Brothers of Mary, Dayton:  
The Centenary of the Society of Mary. By Brother John E. Garvin, S.M. Seventy illustrations. \$1.50.
- E. P. Dutton & Co., New York:  
The Joyful Years. By F. T. Wawn. \$1.50; The England of Shakespeare. By P. H. Ditchfield. Illustrated. \$2.00; Oliver Hastings, V.C. By Escott Lynn. Illustrated by Harold Earnshaw. \$1.50; The House in Order. By Louise Collier Willcox. \$0.25; A Student in Arms. Second Series. By Donald Hankey. With an Introduction by J. St. Loe Strachey. \$1.50; The Master of the Hills. A Tale of the Georgia Mountains. By Sarah Johnson Cocke. \$1.50.
- B. Herder, St. Louis:  
A Catholic Dictionary. Containing some Account of the Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church. By William E. Addis and Thomas Arnold, M.A. Revised with Additions. By T. B. Scannell, D.D. Ninth Edition. \$6.50; Luther. By Hartmann Grisar, S.J. Authorized Translation from the German. By E. M. Lamond. Edited by Luigi Cappadelta. Vol. VI. \$3.25.
- Henry Holt & Co., New York:  
The Sorry Tale. By Patience Worth. Edited with a Brief Introduction by Casper S. Yost. \$1.90.
- B. W. Huebsch, New York:  
Second Wind: the Plain Truth about Going Back to the Land. By Freeman Tilden. \$1.00.
- The Illinois Centennial Commission, Springfield:  
Illinois in 1818. By Solon Justus Buck.
- John Lane Co., New York:  
Poems of Charles Warren Stoddard. Collected by Ina Coolbrith. \$1.25.
- Florence N. Levy, New York:  
A Guide to the Works of Art in New York City. By Florence N. Levy. \$0.50.
- The Macmillan Company, New York:  
The Religious Education of an American Citizen. By Francis Greenwood Peabody. \$1.25.
- A. C. McClurg & Co., Chicago:  
Evenings with Great Authors. By Sherwin Cody. Vol. I. How and What to Read; Shakespeare; Lincoln. Vol. II. Scott; Dickens; Thackeray. \$1.00 per vol.
- McDevitt-Wilson's, Inc., New York:  
The Art of Extempore Speaking. By M. Bautain. New Edition. With Foreword by Andrew D. White. \$1.50.
- Frederick Pustet Co., New York:  
Solution of the Great Problem. Translated by E. Leahy from the French of Abbé Delloue. From Second Revised French Edition. \$1.25.
- Frederick A. Stokes Co., New York:  
The Living Present. By Gertrude Atherton. \$1.50.
- Tillotson & Son, Ltd., London:  
German Prisoners in Great Britain.
- John J. Walsh, Roxbury, Mass.:  
Voices of Erin. By John J. Walsh and Michael J. Neary. \$1.00.

### EDUCATION

#### Catholics and Secular Colleges

BEFORE I start with this article let me say that I shall probably shock the sensibilities of some readers, and, very likely, insult others. Whoever likes not harsh facts, let him skip this article. I shall write of men and their actions, not of their motives and intentions.

The Catholic population of secular colleges is transient; its problems differ from those of the regular parish. In the latter, the interest centers in the family, in the former, about the individual and his education. In contrast to the passivity of other days, everything possible is now done to hold students to their faith. Most larger secular institutions have Catholic clubs, a few have a Catholic chapel and chaplain. Frequently there is an ambitious program. Special religious services are held to enable the student to fulfil his religious obligations; classes in Christian doctrine, Bible study, Christian ethics, are provided for his instruction; parties, dances, Sunday assemblies, lectures, picnics, are arranged for his entertainment. Other denominations have followed the Catholic example. Still students fall away from the Faith of their fathers, many, far too many, despite the efforts of the clergy and fellow students. Why? Let me cite the two primary causes, pride and impurity.

#### THE CLASSROOM AND APOSTACY

IT is fashionable to blame the classroom for the frequent defections. This is hardly fair. The classroom is an auxiliary, but not a primary cause. Only the freshman believes implicitly what he is told. He has yet to learn the foibles of men and the weakness of classroom logic. If he is at all alert, he learns rapidly. By the time he is a sophomore he is more sophisticated, hence his name, and he has learned to doubt, and to know that his professors' opinions are only opinions. He has also learned that there is a vast difference between advocating views and practising them.

A student may accept the professor's argument silently because he lacks the knowledge necessary to cope with it. But in such cases his attitude is frankly cynical. "Which theory do you favor?" an impudent scamp asked me. "We aim to please," the rascal added. Yet what does such an attitude betray? It indicates that the student reserves judgment. It is as if he said: "I do not agree with you, although I am unable to disprove your statement. If you ask me, I shall repeat your words like a phonograph, for, as yet, I know no better." The harm of the classroom consists not so much in an active fostering of disbelief, as in the insidious suggestion of superiority in ability, judgment, and opportunity, above that of the common man. In fact, this idea is fostered during the entire career of the college man, by his teachers, by his associates, by his family. The very last day, as the college puts her brand on him in the shape of a degree and bids him go forth, the commencement address may usually be summarized in the words, "Go forth, thou art one of the elect."

#### THE RESULT OF HERO-WORSHIP

PRIDE is founded on success, actual or imaginary. Athletic and social success are intimately related, for the first generally begets the second. The hero-worship of the student body is proverbial, and the demonstrative adoration of the worshippers, especially if they be feminine, often achieves the ludicrous. Equally ludicrous may be the answering smile of easy tolerance on the lips of the athletic idol. Thus Jove smiled from Olympus! Athletic stars are generally garnered by the fraternities, for they give added luster to these centers of mutual admiration. It is true, the brotherhoods and sisterhoods afford companionship and a home of sorts, two points not to be undervalued. Without doubt, it would do many a sneering "barb" good to be "salted and mauled into civilization" by his fellow men, especially now that hazing is abolished in so many institu-



tions. Yet the tendencies of the Pan-Hellenics to stress society above scholarship, to place money above morals, manners above manhood, afford an environment which is insidiously destructive through its false perspective. Unless they can direct, fraternity men do not participate in Catholic student activities.

Intellectual success has the danger of a real superiority, for its value is not transient, but real and continuous, especially in this era when "brains count." Whatever the quality of success, athletic, social, forensic, political, and otherwise, the "successful" student is apt to consider himself superior to his fellow men. He thinks he has risen above mediocrity, when that very assumption is the first symptom of mediocrity. It takes real success to be humble.

#### PLEASURE AND FAITH

THE modern symptom of "animalia" finds violent expression in the secular institution. With customary intensity college students pursue their pleasures. Well indeed, if these are of an innocent type. But speaking from experience, I know, and others will substantiate me, that "pleasure" to most students is synonymous with "wild oats," that is, with debauchery. The fear of his fellows, the fear of mediocrity, is deeply implanted in the adolescent boy. He is at the stage when he wishes to be taken for a man; and finding the idea prevalent among his elders that "sowing wild oats" is a "normal" perquisite of manhood, he imagines he must herd with the crowd, and be like it in thought and action. Unhappily, I cannot say that Catholic young men are free from this taint. I have talked with libertines of the worst type who sneered at everything that is holy, but when confronted with the statement that they sneered at that which they secretly revered, the libertines admitted it. The strongest warning that came to me as a boy, came from a libertine. But young men do not know of this secret homage, and think they must "sow" to attain their manhood.

Vice is wide-spread among young people; every priest, every physician knows its prevalence. To my certain knowledge, a most degraded variety is privately advocated by one university instructor. Loss of will-power, weakening of the memory and of the power of logical deduction, derangement of nervous control, and general debility: these constitute the physical price paid. The moral price? Who knows it better than the sinner?

I do not believe in education as a panacea, but it is my sincere conviction that for college and university, a wise course for students in sex-hygiene would remove much of the lure of a certain kind of crime. It is not proper that young people should learn the decent through the indecent; yet I know that the majority of Catholic students in non-Catholic schools are subjected to this inversion in which the most important of instincts is debased and made the object of scorn, as if it were loathsome and abnormal. Modern research in heredity and disease is opening a hopeful vista through its study of sin and its physical consequences. One of the best sermons preached is the chapter on venereal disease in most modern text-books on heredity. Where the moral law will not make the slightest impression, fear of the physical consequences often prevents transgression.

Students, and young men in general, have a curious habit of admitting their transgressions to each other, and such confessions may be provoked quite unexpectedly. Of course, here too the Chinese saying holds true: "He who boasts has an empty purse." For these confessions are born of pride, they are founded on a spirit of braggadocio, and are in no way comparable to the self-accusation in Sacramental Confession. Impurity fears Sacramental Confession, while pride spurns it; and both beget indifference and disbelief. Impurity especially finds ready objection to dogma, and "natural" excuses for license. *Peccavi* is the most difficult word in the human lexicon.

And thus they go, the servants of pride and lust. It is difficult

to measure this loss in actual figures. Failure to enroll or re-enroll, coupled with the shifting of the student-population, makes accurate records impossible. At least five per cent seem, like Peter, ashamed to confess Christ. Defection through pride and impurity generally does not occur until after graduation, when a definite estimate is no longer possible. For pride and lust breed hypocrisy, too, and neither would be known for what it is. So they simulate adherence before Catholics, but lapse in a new environment.

University of Missouri. RICHARD A. MUTTKOWSKI, PH.D.

## SOCIOLOGY

### The Mistakes of Society

NO doubt you have been hearing, these several years past, that society has been making mistakes. Perhaps, too, you have wondered how such a thing could happen. It is more than likely that after an attempt or two to reconcile this blanket statement with logic, you gave up and modestly retreated rather than set up your knowledge or beliefs in opposition to the wisdom of numerous experts. These specialists did not strengthen their dicta with proofs, but in your hasty retreat this omission passed unnoticed.

I have come to the conclusion that anyone who tries to lay blame on society for the shortcomings of a specific group of individuals would be receiving merited attention if he were arrested on suspicion. When he makes, "society's mistakes," both the plea and finale of a talk, or a book, or an essay, he has, paradoxically, been taking thought to explain something which he is incapable of explaining. He has, it is more than likely, been striving to explain the moral or spiritual status of criminals and in despair, because God, religion and common-sense have been considerably omitted from the reckoning, he resolutely and complacently places the blame on the broad shoulders of society.

#### SOCIETY AND THE CRIMINAL

SINCE the advent into public notice of a certain school of criminologists society has been taking the blame for the treatment accorded law-breakers. We have, so this school tells us, been inconsiderate of the criminal, altogether too inconsiderate. We have segregated him; we have punished him; we have given him opportunity for extended reflection on the error of his ways. These things have been mistakes, and since they are generally and universally applied in the treatment of those who except themselves from the operation of law, society is said to have made the mistakes.

We should, it seems, have taken an opposite course. It would have been more proper had we placed a premium on the criminal's transgressions, had we made his years after the crime pleasant and agreeable. He should have been escorted to a carefully prepared home where all suggestion of walls and aloofness, all hint at such snobbishness as exclusion from other homes, would have been missing. In such a dwelling the offender would have found, if society had not been making mistakes all these years, public servants awaiting the expression of a wish speedily to deliver to him reality. His education would have been well looked after, his health would have been a matter of concern to high-salaried experts, his desires for relaxation anticipated, and motion-pictures, Victrola concerts, lectures and mechanical demonstrations of a not too taxing sort provided for the whiling away of several hours daily. He would, of course, have been permitted the delightful companionship of the thousand-and-odd others who might have been brought to the same home. For the backbone of this regime of correction, some form of work, educational, inspirational and congenial in nature, would have been arranged, lest time drag too heavily, and the subject of it all regret that he had ever been brought to live in such a place.

This is what we should have been doing all this time for the



criminal, for confusing though the thought is, he has been a victim, immolated through the mistakes of society. And as victims are petted and "heroized," so we should have made a hero of him and petted him.

#### THE LOGIC OF REFORM

**A**H, yes, but where's the logic? It may be answered that we are expecting too much under the circumstances. We are told that, according to well-authenticated fact, the dealer in wholesale charges cannot, in the nature of things, be a logician. His mind is not so constituted that it can arrange heavy thought into the pretty sentences and at the same time muster fact in support. Is he who says that "society's mistakes create the criminal" and "society's mistakes perpetuate the criminal through mistaken treatment" and other such, is he anything of a logician? If he were would he not argue in all seriousness, though he had started wrongly, somewhat after this manner?

Society has been confining and punishing those who err seriously and in this course it has been making grave mistakes; it has been following up one error with another. When through the process of the law it has been shown that someone has committed a crime, the members of society from his immediate neighborhood should be herded together and taken away as prisoners, and they, not the criminal, should be made the subject of experiment. They have made the criminal possible. The existence of one man who breaks the law is both indictment and proof of society's failings and society, not the criminal, should be made to bear the blame!

Perfectly absurd, you say! We agree with you. There is but one perfect phase in the whole treatment of the criminal by this new school, and that perfection lies in its sublime absurdity!

#### THE ORIGIN OF THE EVIL

**C**ODDLING the criminal was first sloganized about five years ago. The idea, in so far as can be ascertained, is but an outcropping of modern life-thought which insists that everyone have a good time, live his own life, do as he wish, and use his liberty. We can feel the currents of this swiftly and pleasantly-flowing sentiment all about us. We experience it in the schools, where all forms of real punishment are barred; we feel it in civil life, where the mechanics of governing are shirked by the average citizen because they are a bore; we meet it in our home lives, where machinery has stepped in to remove the drudgery. The young are taught to avoid obstacles, and the way of youth is made straight and easy; middle age is buffered and cushioned into fatty ease, and old age is a thing of the past. We have been forgetting that these two ideas are contraries: Character is developed through the meeting and overcoming of obstacles; the line of least resistance makes the backbone weak and pliable. In grasping our petty, temporary liberty we are sacrificing that larger liberty which comes after. Whereas, if we were obediently hemmed in by the thousand-and-one petty supervisions of daily life, we would come to know the real meaning of liberty. These petty prohibitions are the barks which protect something beyond price, real liberty of action.

We have been making mistakes because we have been making life too easy and aimless and sweet. We have taught ourselves to be satisfied with twenty-four hours as they come. That would do very well in the realm of the spirit; there it is a highly valued principle of progress. But in the world of matter it is the then and not the now that should be looked to carefully. We have been reversing this; we have made soft the now and our then will be harsh and cruel. We have been softening the ways of our children and our criminals and their later state will be a hard one to brook, so that the first may, through our mistakes, become the second.

EDWARD F. MOHLER, M.A.

#### NOTE AND COMMENT

##### Freemasonry and Internationalism

**T**HE completeness of the rupture which the war has caused between various Lodges of Freemasonry may be seen from a statement made by Colonel C. E. Cassal, and quoted in the *London Month* for July, 1917. Speaking before English Masons the Colonel declared:

From the day the war broke out we have altogether ceased communication, direct or indirect, with any Grand Lodge in an enemy country. Only one attempt, and that indirect, had been made in the whole of that period to approach us by such a Grand Lodge, and that was not a German Grand Lodge; and that indirect attempt, made through the Grand Lodge of a neutral country, was to ask our investigation of the British system of dealing with prisoners of war and thus by implication to attack it. We declined absolutely . . . to be drawn into controversy or correspondence of any kind, direct or indirect, with the Grand Lodge of an enemy country.

In times of peace Freemasonry, like Socialism, boasted of its international brotherhood, strong enough to prevent or stop war but now, in reality, Lodge is hurling anathema at Lodge, the German Lodges being particularly insistent on the accusation that the Latin Masons of Europe used the Craft for political purposes. The same accusation has been made against Mexican Masons; in fact, a prominent Mexican "Brother" has declared that the Masons were foremost in the terrible revolution which has devastated the country.

##### Profits and Prices

**U**NITED STATES SENATOR POMERENE, of Ohio, has made public the letter issued by the Bird Coal and Iron Company, of Chicago, soliciting stock subscriptions:

Having purchased foundry iron for as low as \$12 or \$13 a ton during the past twelve months, you know that there must be a tremendous profit in it at the present market price of approximately \$40 a ton. On a production of 6,000 tons a month, the capacity of our furnace, which will be ready to go in blast within six or eight weeks, you can easily figure what the profits will be when we can produce the iron for approximately \$10 a ton and sell it at \$40 a ton. A profit of \$150,000 a month is well within reason, and on a capitalization of \$1,100,000 will be in excess of 100 per cent profit on the entire issue of the common stock of \$1,000,000.

The Senator remarked that these profits almost equaled coal profits.

##### The Toll of Industry

**T**HE New York State Industrial Commission has recently given the following figures anent accidents in New York State:

In the year 1916 there occurred in New York State over 300,000 accidents; in the United States, 3,000,000 industrial accidents, 20,000 of which were fatalities. These 3,000,000 accidents, the equivalent of one-third of the population of the State of New York, involved a total time loss of 105,000,000 days. This is 350,000 working years; 3,500 centuries. Contemplate the vast loss not only of time but of work not done. It is equivalent to the amount of work that might have been done by a squad of 60 men working continuously for the last 6,000 years or through the entire period of history.

Readers are left to imagine what each accident means to the dependent family of the wage earner. No workman's compensation law can restore a broken limb or a shattered life. The average compensation wage in New York State is \$9 a week.

##### Knights of Columbus War Fund

**W**ITH the approbation of the hierarchy, the Knights of Columbus began their campaign for a \$1,000,000 war fund on July 22. The purpose of the fund is made clear in the official announcement of the campaign:



By a recent ruling there will be 181 Catholic chaplains appointed to the American armies, approximately a third of the total of chaplains; but as the number of Catholic troops is conservatively estimated as well over one-third of the total of enlisted men, the need for additional chaplains to those authorized by the War Department is apparent. The Knights of Columbus \$1,000,000 war fund will provide for these additional chaplains, will make it possible for many thousands of Catholic soldiers training to fight, and, if need be, to die for their country, to hear Holy Mass and receive the Sacraments regularly during their period of training; and, beyond all else, will provide chaplains for the American Catholic soldiers in the trenches of Europe so that on the eve of battle there will not be a Catholic fighting man lacking the consolations of his faith when these are most vitally needed.

That a work of this truly beneficent and patriotic character merits the approval of every loyal citizen, goes without saying, and that it should receive the enthusiastic support of every Catholic in this country is imperative for its success.

The War Department has officially recognized the Knights of Columbus as the agency for all relief work among Catholic soldiers in camp and at the front. The work of the organization at the border last summer is guarantee enough that Catholic soldiers will not be neglected in the present war.

#### The Philippine Mission

THE disastrous effects of the war on the mission field are manifest in the Philippines, where nearly all the Catholic schools are closed. The Church Extension Society has placed the sad condition of the Philippine Church before the American people:

Most of the missionaries laboring in the Philippines come from that stricken, little country, Belgium, and until the beginning of the war, the Missions were almost wholly supported by the friends and relatives of the missionaries in Belgium. Many of these good friends have been called to their eternal reward, and those who are left are almost destitute. Is it any wonder then, that the missionaries of the Philippines in their great sorrow turn to us in the United States in a last hope of receiving something for their support and for the upkeep of the Catholic schools that they find so necessary in order to preserve the faith of the people, who once were and should now be Catholics?

Twenty-five dollars a month supports a school, and the faith of the present generation, as well as the faith of future generations, depends on the school.

#### Negro Education

THE Department of the Interior has recently issued a report on negro education. The report is the result of four years' study, and includes first-hand information garnered from more than 700 schools. Dr. Thomas Jesse Jones, who was in charge of the committee that drew up the report, says:

No racial group in the United States offers so many problems of economic and social adjustment as the 10,000,000 negroes. Negroes form almost a third of the total population of the Southern States. In Mississippi and South Carolina, they constitute over half the population; and in the "black belt" counties, the proportion ranges from 50 to 90 per cent. The significance of such a concentration is difficult to explain to those not familiar with communities composed of people who differ widely not only in economic and educational status but also in ethnic type.

In the fifty years since freedom was decreed, negro illiteracy has decreased from over 90 per cent to 30 per cent; nearly 1,000,000 colored men are now farmers of varying degrees of independence; a quarter of a million own their own farms and the total acreage of land owned by negroes aggregates 20,000,000 acres of fertile soil. These facts are indisputable evidence not only that the colored people are capable of progress but also that their white neighbors have looked with favor upon their struggles and in many instances have actually given substantial aid to their endeavors.

The conclusions drawn by the report are, in brief, as follows:

(1) That there is a pressing need for increased public school facilities for negroes in the South. (2) That the aid

of philanthropy should be continued with the present liberality until the South has attained to a better economic condition. (3) That all education should stress, first, the development of character, including the simple but fundamental virtues of cleanliness, order, perseverance, and the qualities essential to the home, and second, adaptation to the needs of the pupil and the community. (4) That supervision of both public and private educational efforts should be increased, so that all agencies may be correlated with each other, sound business methods established, organization of work suited to income and plant, and building operations conducted with economy and good taste.

It might not be amiss to stress godliness among the "fundamental virtues." Before the negro was brought to America to slave, the missionaries were rather successful in educating him, when the white man's greed did not frustrate their efforts. The pivot of their educational system was the catechism. It stressed godliness.

#### White Cross Nurses

THE White Cross Nurses were organized by eight students of the American Academy of Christian Democracy, at Cincinnati, in October, 1915. Their object is to furnish Catholic associations, leagues and federations properly trained secretaries, field agents, press correspondents, lecturers, social workers and nurses. The bulletin of the American Academy of Christian Democracy announces the opening of its seventh course on September 14, 1917, at Cincinnati:

The course extends over seven months, and comprises recitations and lectures on social science, political economy, charities and social service, parliamentary law, sanitation and practical nursing, physical culture, office work, including typewriting and registration of case work, and the fundamental principles of Christian philosophy. Lectures by visiting representatives and organizers of social movements are given frequently. The field work is obtained through affiliation with the council of social agencies, social units, associated charities, Catholic charities, Santa Maria Institute, juvenile and domestic relations' courts, and numerous other charitable and philanthropic organizations.

White Cross Nurses fill positions in New York, Pennsylvania, Ohio, West Virginia and Kentucky. At present they are answering cries for help from organizations whose support is being withdrawn and transferred to war purposes.

#### The High Cost of Living

WHILE various reasons are given for the high cost of living a report sent out by the Federal Department of Agriculture furnishes the interesting information that the cold storage plants are bursting with food. In one instance 173 warehouses report that the amount of butter held July 1 this year was almost seven times greater than on July 1 last year. Other items are as follows:

Frozen beef: 243 storages report a total of 105,174,204 pounds. 171 storages report 88,078,061 pounds, as compared with 55,109,049 pounds on July 1, 1916, an increase of 59.8 per cent. 221 storages report an increase of 4,642,361 pounds, or 4.6 per cent, during June, 1917. 136 storages report a decrease of 18,478,422 pounds, or 25.4 per cent, during June, 1916.

Cured beef: 268 storages report a total of 34,560,268 pounds. 202 storages report 31,342,078 pounds, as compared with 18,915,105 pounds on July 1, 1916, an increase of 65.7 per cent. 239 storages report an increase of 2,690,848 pounds, or 8.7 per cent, during June, 1917. 171 storages report an increase of 9,157 pounds, or 0.1 per cent, during June, 1916.

Frozen lamb and mutton: 121 storages report a total of 3,995,883 pounds. 81 storages report 3,143,744 pounds, as compared with 1,939,175 pounds on July 1, 1916, an increase of 62.1 per cent. 107 storages report an increase of 730,486 pounds, or 22.4 per cent during June, 1917. 67 storages report a decrease of 357,738 pounds, or 15.8 per cent during June, 1916.

There is much to be said on the high cost of living, and something too on the cost of high living. The high cost of profiteers, greedy speculators and price manipulators is the most pressing question for the Government to settle.